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THEIR IMPERIAL MAJESTIES THE EMPEROR AND EMPRESS OF INDIA.

AJMER:

HISTORICAL AND DESCRIPTIVE.

With 29 Full-Page Illustrations.

BY

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THE HONOURABLE SIR ELLIOT GRAHAM COLVIN, K.C.S.I., C.S.I., I.C.S., AGENT TO THE GOVERNOR-GENERAL FOR RAJPUTANA.

Dedicated

by

Kind Permission

to

The Honourable Sir Elliot Graham Colvin,

K.C.S.I., C.S.I., I.C.S.,

Agent to the Governor-General for Rajputana,

and

Chief Commissioner, Ajmer-Merwara.

CONTENTS.

	PAGE.
Dedication	iii
List of Illustrations	vii
Foreword	ix
Ajmer-Merwara	1
Ajmer	13
Growth of the City of Ajmer	33
Taragarh	42
Ana Sagar and the Baradaries	57
Visal Sar	65
Adhai-din-ka Jhonpra	68
Dargah Khwaja Muinuddin Chishti	87
The Magazine	108
The Chashma	115
Mayo College	121
Minor Sights :—	
i. The Badshahi Building	125
ii. Tombs of Abdulla Khan and his Wife ...	127
iii. The Hathi Bhata	128
iv. The Bada Pir	129
v. Madar Sahib	130
vi. Salar Ghazi	130
vii. Chilla Qutab Sahib	131
viii. Chilla Khwaja Sahib	131
ix. Khobra Bheroon...	132
x. Bapu Garh	132
xi. Bajrang Garh	132
xii. Villa of Sayad Ahmed	133
xiii. Foy Sagar	133
xiv. Nasiyan (Red Temple)	134
Pushkar	136
History	147
Chronology of Rulers of Ajmer	176

LIST OF ILLUSTRATIONS.

1. Their Imperial Majesties the King-Emperor and Queen-Empress of India Frontispiece.
2. The Honourable Sir Elliot Graham Colvin, K.C.S.I., C.S.I., I.C.S. to face page iii
3. A View of the City of Ajmer ,, 13
4. Map of Ajmer ,, 33
5. Emperor Akbar ,, 36
6. Victoria Jubilee Clock Tower ,, 41
7. Ana Sagar and the Baradaries ,, 57
8. Emperor Shah Jahan ,, 61
9. A Baradari ,, 62
10. Adhai-din-ka Jhonpra ,, 68
11. Interior View of the Jhonpra ,, 75
12. Dargah Khwaja Muinuddin Chishti ... ,, 87
13. Baland Darwaza and a Deg ,, 94
14. Ground Plan of Khwaja Sahib's Mausoleum ,, 97
15. The Begumi Dalan ,, 98
16. The Dargah from Bada Pir ,, 101
17. The Jhalra ,, 104
18. The Main Gate of the Magazine ,, 108
19. Akbar's Palace (The Rajputana Museum) ,, 113
20. Emperor Jahangir ,, 115
21. Mayo College ,, 121
22. Gau Ghat—Pushkar Lake ,, 136
23. Emperor Prithviraj ,, 155
24. Maharana Pratap of Mewar ,, 159
25. Emperor Aurangzeb ,, 161
26. Durga Das, the Rathor Leader ,, 165
27. Maharaja Ajit Singh ,, 166
28. Maharaja Abhai Singh ,, 168
29. Maharaja Bakht Singh ,, 170

FOREWORD.

AJMER was the last Capital of the Hindu Empire in Upper India and is full of places of historical interest. Nearly twenty years ago, my revered teacher, Mr. F. L. Reid late Principal of the Ajmer Government College, feeling the want of a Guide to this celebrated city—"celebrated in the history of the Moghals as well as the history of the Hindus"[1]—suggested to me the desirability of writing one. For various reasons, however, my early efforts did not go further than collecting and translating such inscriptions as could then be found in Ajmer.

In 1909 A.D., when the city was evacuated owing to plague, I took up a temporary abode in the village of Saradhna, and finding more time on hand, returned to the work in earnest. All leisure after official duties during the last two years has been given to collecting material from books in different languages. Besides making the fullest use of the library of the Ajmer Government College—which is not only the oldest but the largest library in the station, and with which I have been familiar from my childhood, as my revered father, Lala Har Narain, was Librarian for nearly 25 years—I have had to obtain manuscripts and books from the libraries of the Asiatic Society of Bengal, the Bombay Branch of the Royal Asiatic Society of Great Britain and Ireland, the Deccan College, Poona, and from Jodhpur, Allahabad and Agra. For the free use I have been permitted to make of the Ajmer Government College Library, as well as for much helpful criticism and valuable advice I have received in writing

[1] Tod's Rajasthan, Vol. II, page 783.

this book, I am under obligations to Mr. E. F. Harris, the respected Principal of the Government College, Ajmer.

As material accumulated it was decided to write a more detailed history of Ajmer than is permissible in a Guide. The Hindu period of the history of Ajmer had, however, barely been written when it was suggested that owing to the Imperial Coronation Darbar at Delhi, Ajmer might be visited by personages of distinction from Europe, and it would be advisable to prepare and publish a small book on Ajmer before that unique event in the History of India took place. The present book is the result.

I must here acknowledge the great help I have received from Pandit Gauri Shanker Ojha, the learned Superintendent of the Rajputana Museum, Ajmer, whose unrivalled knowledge of the antiquities and the early history of India has been of great use to me.

To Mr. J. Inglis, Superintendent of the Mission Press, Ajmer, my thanks are due for the ungrudging labour with which he has assisted me to bring out this book.

AJMER:
December, 1911

HAR BILAS SARDA.

CHAPTER I.

AJMER-MERWARA.

AJMER-MERWARA is a small province of British India lying in the centre of Rajputana—the land of chivalry and ancient tradition—and is surrounded by the Rajput States of Marwar on the west, Kishangarh and Marwar on the north, Jaipur and Kishangarh on the east, and Mewar on the south. It comprises a total area of 2,711 square miles, and has a population of 380,384. It lies between North Latitude 25° 23′ 30 and 26° 41′ and East Longitude 73° 47′ 30″ and 75° 27′ 0,″ and consists of the two districts of Ajmer and Merwara (areas 2,069 and 641 square miles respectively).

Hills.—The Aravalli Range runs through the Province north to south, and divides the plains of the Rathors from the high tableland of the country of the Sesodias. The range commences at the Ridge of Delhi—famous in the history of the Sepoy Mutiny of 1857 A.D.—lies low till it reaches the northern borders of Ajmer, and assumes its full height where stands the city of Ajmer. After a little break a few miles south of Ajmer, it reappears in the form of a compact double-range, enclosing the Beawar Tahsil, near Todgarh, where at Goramji it attains a height of 3,075 feet, the average level being 1,800 feet above the sea. Breaking thence into hills and valleys, it leaves behind the southernmost point of Merwara, and finally ends in the group of hills known throughout the country as Abu Raj, the Mount of Abu, the only hill station in Rajputana, and the head-quarters of the Local Government.

Rivers.—The hills between Ajmer and Nasirabad mark the watershed of India. The rain falling on the eastern side is drained off by the Chambal into the Bay of Bengal, and that on the western side is carried by the Luni into the Arabian Sea. Being the centre of the watershed it could not have any rivers. The Banas only touches the south-eastern frontier of Ajmer, and the Khari and Dai also affect only a small south-eastern portion of the District. The Sagarmati, so called because it falls into the Sagar (Arabian Sea), takes its rise in the Ajaipal Hill, and after nearly circumscribing the town of Ajmer, flows by Bhaonta and Pisangan to Govindgarh, where the Saraswati from Pushkar meets it. The united stream then enters Marwar, assumes the name of Luni, and after passing through and fertilizing a large portion of the State discharges itself into the Gulf of Cutch.

Agriculture.—Owing to its position on the watershed of India, the agricultural conditions of the province are precarious The soil is shallow and the rocky strata are near the surface. The Province lies on the border of the arid zone and beyond the full influence of the Bay of Bengal and the Arabian Sea monsoons, and the rainfall is consequently very fluctuating and irregular. Of late the Province has been frequently visited by scarcity and famine. Early withdrawal of the monsoon accounts for scarcity more than actual famine. The average annual rainfall during the last quarter of the 19th century was 21·2 inches. There are two crops, Kharif and Rabi, sown in July and October, and reaped in October-November and March-April respectively. Irrigation is extensive, and comes from wells and artificial tanks. Some of the most important of these at the city of Ajmer are described elsewhere. Those at Ramsar in Ajmer, and Balad, Jawaja, Dilwara, and Kalinjar in Merwara, date from before the advent of British rule in the Province. The natural reservoirs are only the two

Pushkars in Ajmer, and those at Sargaon and Karantia in Merwara, the one at Sargaon only being used for irrigation purposes.

Lakes.—Of the artificial lakes, the majority were constructed by Colonel Dixon (Commissioner, 1842-57 A.D.), who has left his mark on the administration of the Province. In winter the whole province appears studded with lakes.

Flora.—The Flora of Ajmer-Merwara is similar to that of the eastern parts of Rajputana. Amongst the trees, the more common is the nīm, babul, pīpal, banyan, semal, salar, dhokra, khejra, and gângān.

Fauna.—Tigers are rare, but leopards and hyænas are more frequently met with in the hills. Wild hog, blackbuck, ravine deer and nilgai, and sometimes sambhar, are to be found in Ajmer. In the way of small game, the great Indian bustard is seen. Geese, duck, snipe and quail are found in the winter, and sand grouse, hare, and partridges all the year round.

Forests.—In ancient times the hills about Ajmer were covered with scrub, and Merwara even in 1819, three years before it came under British Rule, was described by Mr. Wilder, the first Superintendent of Ajmer, as an impenetrable jungle; but the Province is now practically denuded of trees.[1] In 1871 A.D. an Assistant Conservator and Sub-Assistant Conservator of Forests were appointed. The Forest Regulation was passed in 1874 A.D., and large tracts were taken up by the Forest Department for afforestation. The State

[1] "The demands of the town of Beawar, of the cantonment of Nasirabad, and for wood to burn lime for the tank embankments, joined to the absence of all attempts at replacing what was destroyed, left but few trees in any accessible part of the district."—*Mr. Watson's Ajmer-Merwara Gazetteer*, page 58.

Ajmer-Merwara.

Forests of Ajmer cover an area of 142 square miles (90,747 acres in Merwara and 17,974 acres in Ajmer), and protected forests cover 101 acres.

The Commissioner is the Conservator, and the Assistant Commissioner the Deputy Conservator of Forests. Under these two officers is the Extra Assistant Conservator of Forests, who exercises the powers of a Divisional Forest Officer.

People.—The people are industrious, well-behaved, of fine physique, and possess powers of endurance. The total population of the District is 380,384 (census of 1911 A.D.).

Of these, there are—

Hindus	314,736
Mussalmans	60,465
Christians	4,910
Parsees...	246
Others	27

In other words, 82 per cent. are Hindus and 16 per cent. Mussalmans.

Communications.—There is a hundred miles of railway running through the district.

The total length of metalled roads is 250 miles, and of unmetalled roads 274 miles. These were made principally as famine works.

There are at present 39 Imperial and District Dâk Post Offices, and seven Telegraph Offices, in addition to those at the railway stations.

Revenue.—The Province is a non-regulation one and is under the Foreign Department of the Government of India.

Revenue is classified as Imperial and Local. Land Revenue, Opium, Stamps, Excise, Forest, Law and Justice, Income, and other assessed taxes are the principal sources of the Imperial Revenue; while Local Funds and Municipalities make up the Local Revenue. The total revenue for 1909-10 A.D. was Rs. 15,38,938, and expenditure 13,47,731.

Administration.—Ajmer-Merwara is a Chief Commissionership. Ajmer and Merwara were two separate districts, and till 1842 A.D. were administered by two Superintendents who were independent of each other. In 1842 A.D. they were united and placed under one officer, Colonel Dixon, who became Superintendent of Ajmer-Merwara, and in 1853 A.D. was made Commissioner of Ajmer-Merwara. Thus Mr. Wilder was the first Superintendent and Colonel Dixon the first Commissioner of Ajmer. On Colonel Dixon's death in 1857 A.D., no Commissioner was appointed, and the district remained a Deputy Commissionership under the Agent Governor-General, Rajputana, who was subordinate to the Government of the N.-W.P. (now United Province of Agra and Oudh), from 1858 to 1871 A.D., when the Province was restored to the former status of a Chief Commissionership. Mr. Saunders, a Deputy Commissioner in the Punjab, was appointed Commissioner, and the Province was transferred to the Foreign Department of the Government of India.

Under the Commissioner is the Assistant Commissioner, who is Collector of Revenue and District Magistrate for both the districts. The Commissioner is the District and Sessions Judge, Conservator of Forests, and Director of Public Instruction. For Civil Justice, the whole of Ajmer-Merwara forms one district, but for Revenue Administration and Criminal Justice, the Province is sub-divided into two

districts, Ajmer and Merwara. For Civil Justice there are five first-class Indian Sub-judges, in addition to the Assistant Commissioner and the Cantonment Magistrate, Nasirabad; six Munsifs; and the Cantonment Magistrate, Deoli (a second-class Sub-judge). Munsifs hear cases of the value of Rs. 100 and under; second-class Sub-judges up to Rs. 500, and first-class Sub-judges up to Rs. 10,000. Every one of the first-class Sub-judges is a Magistrate of the first-class. The Munsifs are second and third-class Magistrates.

There are 11 Honorary Magistrates in Ajmer, and one in Beawar, who enjoy second-class powers. One in Ajmer and one in Beawar are Magistrates of the third-class only. Ajmer has only one Tahsil at the head-quarters, while Merwara has two (Beawar and Todgarh). Under the Collector is the Revenue Extra Assistant Commissioner, who exercises the powers of a Deputy Collector; and under him are three Tahsildars and their four Naibs.

The Agent to the Governor-General for Rajputana is, *ex-officio*, Chief Commissioner of Ajmer, and exercises the powers of the High Court for the Province. Appeals from the decisions of the Sub-judges and Magistrates of the first-class are heard by the Commissioner (District and Sessions Judge), and those from the decisions of Munsifs and Sub-judges of the second-class by the Judicial Assistant Commissioner, Ajmer, the senior Indian officer in the Province.

The District Magistrate hears appeals from the decisions of the second and third-class Magistrates. Most of the Istimrardars are Magistrates of the second-class within their respective jurisdictions. The Commissioner is the Court of Wards, and under him is the General Manager, who is also

a Magistrate of the second-class and a Munsif. Besides the Cantonment Magistrates of Nasirabad and Deoli, who are Magistrates and Sub-judges of first and second-class respectively within their Cantonment limits, the Revenue Extra Assistant Commissioner is also a Sub-judge of the second-class, the three Tahsildars are Munsifs and Magistrates of the second-class, and the Naib Tahsildars Munsifs and Magistrates of the third-class.

For the upkeep of district roads, roadside trees, dâk bungalows, and management of fairs and tolls in the Province, a District Board was established in 1888 A.D., with the Assistant Commissioner of Ajmer as its chairman. Of the 40 members, 16 are elected by landholders of the two districts, and the remaining are composed of nine nominated members and 15 Tazimi Istimrardars, who are, *ex-officio*, members of the Board. The Board gives pecuniary aid to the educational and medical institutions of the Districts.

There was no Police before 1861 A.D. On 18th January 1862, a Police force of 548 men was first established, under a District Superintendent of Police. There are 18 Police Stations, and for Police administration the whole Province is divided into 14 Police Circles. The entire force consists of one District Superintendent, one Assistant Superintendent, five Inspectors, and 953 officers and constables, maintained at a cost of Rs. 1,47,125.

Land Settlement.—The land tenures are similar to those of the surrounding Native States. The soil is divided into three classes, Khalsa, Istimrar and Jagir and Bhoom. That owned by the State is Khalsa, but in which Biswadari rights have since been secured. The Istimrardar pays a quit rent for his holding. The Jagir land is either an endowment of a charitable nature or was given as personal reward, and the

Bhoom (lit. land) is held by a Bhoomia in lieu of military service only. Of the 740 villages comprised in the Province, there are—

470 Khalsa (cultivated area 170,732 acres).
270 Istimrardar (819,523 acres) and Jagir (150,838 acres).

There are 109 Bhoom holdings.

The district has been settled several times. The Marhattas never collected more than Rs. 376,740 from the district. Their land revenue assessment of the Khalsa was Rs. 1,28,978. The actual revenue from Khalsa in the year before its cession to the British was Rs. 1,15,060.

The first regular Settlement of the Province was made by Mr. LaTouche at Rs. 2,61,557 in 1875 A.D. Mr. Whiteway settled it again at Rs. 2,98,927 in A.D. 1886. The new Settlement recently finished by Mr. Lupton is made at Rs. 2,60,587.

Public Works Department.—The Executive Engineer is in charge of the P.W.D. of Ajmer, and is subordinate to the Superintending Engineer at Mount Abu, who is Secretary to the Honorable the Chief Commissioner in the Public Works Department. The Executive Engineer has three Sub-divisional Officers under him, who are in charge of Ajmer, Nasirabad, and Merwara Sub-divisions. He is in charge of all public buildings and ancient monuments in Ajmer, the roads (except the Ajmer urban ones), irrigation tanks in the Province, and military buildings, except those at Nasirabad. He is the professional adviser of the District Board and the three Municipalities. He supervises famine works, which are rather frequent in Ajmer. He is also in charge of the Ajmer Water-works.

Army.—There are three Cantonments in the Province —Nasirabad, Deoli, and Ajmer—but the first two alone are registered Cantonments, and governed by the provisions of the Cantonment Code. Nasirabad is situated at a distance of 15 miles from Ajmer on the Malwa branch of the R.-M. Railway. Deoli is a small Cantonment 70 miles from Ajmer, in the midst of Native State territory, and is garrisoned by local corps, as also that at Ajmer. The garrison at Nasirabad consists of—

1 battery of Royal Field Artillery;
6 companies of British Infantry;
1 regiment of Bombay Infantry;
1 squadron of Bombay Cavalry from the Regiment at Neemuch;

and is commanded by a Colonel on the Staff, and is part of the Mhow Division of the Western Army Corps. The Lines at Nasirabad were laid out in A.D. 1818 by Sir David Ochterlony. "As a Military Station, Nasirabad is important in being most centrally situated for operations in Rajputana. It is the nearest considerable Military Station to Jaipur and Jodhpur and well placed for rapid despatch of troops in the direction of Udaipur, Bikaner or Indore." [1]

The garrison at Deoli consists of a local corps called the 42nd Deoli Regiment, recruited from the Minas and Sikhs. It numbers 812 men under 7 British Officers, and is divided into a squadron of cavalry and a battalion of infantry.

The Ajmer garrison consists of what is now called the 44th Merwara Infantry, and numbers 712 men under 4 British Officers.

[1] Watson's Ajmer-Merwara Gazetteer, page 118.

Ajmer is the head-quarters of the 2nd Battalion, B. B. and C. I. Railway Volunteer Rifles. The whole corps consists of 11 companies, including a Cadet Company at Mount Abu. In 1903 its strength was 344. The total troops of all arms in the Province is 2,515, of which 789 were British and 1,726 Indian.

Mineralogy.—Lead, iron, copper, and silver are to be found in Ajmer; garnet and aquamarines in the Sawar Parganah; mica in Kharwa, and more so in Merwara; where also is to be found asbestos near Sendra, hæmatite near Saroth, and copper and lead in the south.

The lead mines of Ajmer yielded a revenue of Rs. 5,000 to the Marhattas. Mr. Wilder, the first Superintendent of Ajmer worked them, and annually produced 10,000 to 12,000 maunds of lead, which was sold at Rs. 11 per maund to the Ajmer Magazine. The mines were closed in 1846 A.D. Ajmer lead is purer and of a better quality than European piglead, but want of fuel and cheap transport militate against the mines being worked at a profit.

Mica and garnet mines are at present being worked in Ajmer and Merwara, and the industry gives employment to hundreds of people.

Stone is abundantly quarried in the district and is used in roofing houses, which in other parts of India is done by wood. Door frames of stone are also made in Ajmer. Girders from 15 to 20 ft. long, and slabs 12 to 14 ft. long by 3 to 5 ft. wide are quarried in Srinagar, about 14 miles from Ajmer.

Marbles of various colours are quarried in the vicinity of Ajmer.

Lime burnt from kankar and lime-stone is very tenacious and is universally used.

Arts and Manufactures.—Floor-cloths made of *reza* are printed in Beawar, but the industry is on the wane. *Rezas* are printed for petticoats (*ghagras*) of peasant women. *Susi, khes, charkhanas,* and *rezas* are still woven in the district.

There are two Cotton Mills in Beawar—the Krishna Mill and the Edward Mill—both Joint-Stock Companies, with capitals of nine and eight lakhs respectively. The Krishna Mill has been in existence since June 1891, while the Edward Mill started working only in 1909 A.D.

There are 11 hydraulic Cotton Presses in the Province, six at Beawar, three at Kekri, one at Nasirabad and one at the Lambia Station on the R.-M. Railway; also two Ginning Factories—one at Beawar and one at Kekri. According to the census of 1901, 13,908 persons were employed in the cotton industry.

Trade and Commerce.—In the old days not only was Ajmer the *entrepôt* for the trade between Bombay and Upper India, but was the centre for the trade of Rajputana. In the early days of the East India Company a factory was opened in Ajmer (1614 A.D.) by Mr. Edwards, subordinate to that of Surat. Ajmer was for many years the chief mart for the exchange of European goods and the produce and manufactures of Rajputana and Upper India. Pisangan, in Ajmer, was the principal mart for *Khajrod* tobacco, much appreciated in Rajputana, and which even now is exported largely to Marwar, Jaipur, Bikaner, Jaisalmer, and Upper India. Owing to the railway, this trade is now growing less. Beawar, owing to its situation at the confluence of Marwar and Mewar territories, has supplanted Ajmer as the commercial centre of the Province. It is an important mercantile town, and is well known not only for speculative business in cotton and

grain, but as the chief place for the export of cotton from Mewar, Marwar, and Ajmer to Bombay.

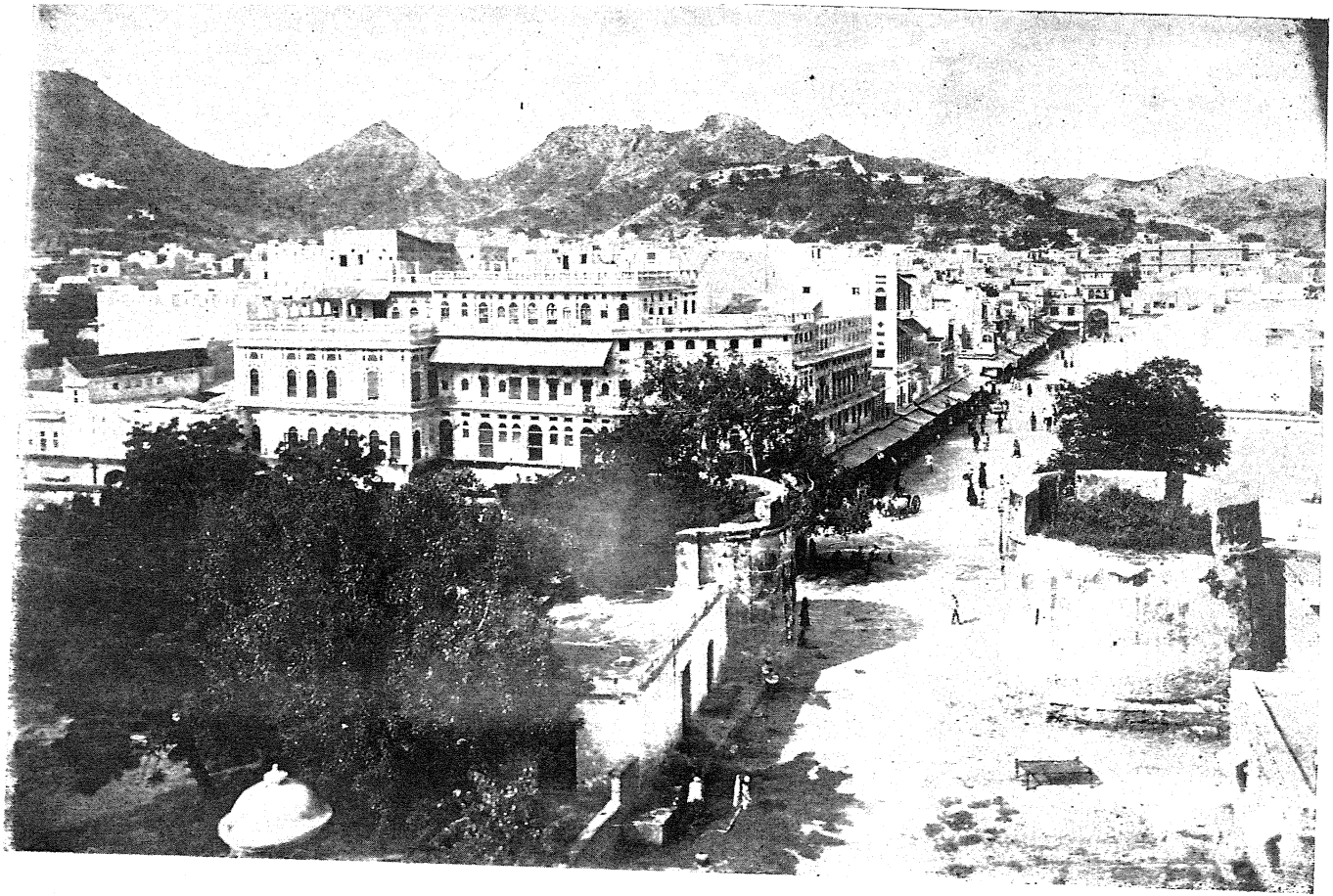
Owing to famine conditions during the greater part of the last 15 years, there has been an extensive import trade in grains and pulses in Ajmer and Beawar. [1]

The total railborne imports into Beawar in 1910 was 32,384 tons, and export 32,227 tons, and in Ajmer 35,934 and 4,587 tons respectively.

[1] In old days, as the couplet says, only Western Rajputana used to be exposed to famine.

पग पुंगल धड़ कोटड़े बाहां बायडमेर ।
जोयो लाधे जोधपुर ठावो जैसलमेर ॥

TRANSLATION.—The feet (of famine) are in Poogal (in Bikaner), the trunk in Kotra (Marwar,) the arms in Barmer (Mallani). It will be found in Jodhpur if you search for it. In Jaisalmer you will find it for a certainty.



A View of the City.

CHAPTER II.

AJMER.

THE city of Ajmer is situated at the foot of the hill on which is perched the renowned fortress of *Garh Beetli*, now called Taragarh (Star Citadel). The town covers the entire valley between the Taragarh and the Madar Hills, and lies between 26° 27′ North and 74° 37′ East

The plateau, on which the city of Ajmer stands, marks the highest elevation of the plains of Hindustan, and from the hills which surround it the country slopes to all points of the compass.

Remarkable for its picturesque situation and its strategical importance, the city of Ajmer lies hemmed in on all sides by hills, well guarded like a gem of peerless beauty and brilliancy, and is associated with hoary tradition and ages of chivalry and war that have gone for ever. Mr. Caine says:—

"It is an ancient, beautiful city, full of interest, both historical and architectural, its gay busy bazars and its old houses with carved fronts, some of which are amongst the finest in India, giving added attraction to its superb situation. A well built stone wall with five gateways surround the city." [1]

Ajmer is at its best in the rains, when the surrounding hills are all draped in green; the lakes of Ana Sagar, Visla, and Foy Sagar are full; and the waterfalls of *Nur Chashma*, *Antedh-ki-Mata*, and *Baij Nath* add to the beauty of the mountain scenery; the fine hill streams in the *glens of Chôvanda*, *Agastaji*, *Gaukund*, *Panchkund* and *Kanbai*,

[1] Picturesque India, page 77.

and the trickling of water everywhere in the hills extend tempting and irresistible invitations to the citizens to visit them in merry picnic parties.

Though roses (for which Ajmer is famous) are at this time of the year in their decline, the much-prized and sweet-scented Ajmer *chameli* is in its full bloom, and the whole atmosphere is charged with that sweet contentedness and enjoyment which beauty, combined with plenty, provides. Few sights afford more delight than the entrancing beauty on the Ana Sagar *bund* on a fair evening after rain, when, amid the play of endless colours, the sun veils itself behind the purple hills that surround the clear blue lake, and light slowly melts into gloom. This scene once enjoyed is never to be forgotten.

Owing to its situation and the natural strength of the fortress of Taragarh, which overlooks it, the town of Ajmer, like the famous Koh-i-Noor, has always been a prize in the hands of the victor. Being "the key to Rajputana," as Colonel Tod calls it, its importance as a *point d'appui* in the midst of a country inhabited by a brave and warlike people, divided into clans and forming separate kingdoms and States, has always been readily recognised by those who have striven for the mastery of Upper India.

Ajmer is situated in the centre of the Rajputana-Malwa Railway line, being 305 miles north of Ahmedabad (677 miles from Bombay), 228 miles west of Agra, 275 miles south of Delhi, and 393 miles north of Khandwa—the four termini of the Railway system.

Climate.—The climate of Ajmer is one of the healthiest in India, particularly bracing in the winter; the seasons are all moderate, and the air most part of the year dry. The place is

singularly free from cyclones, earthquakes, and violent storms, and is a good place to live in in summer. A couplet says:

सियालो खाटू भलो, उंदालो अजमेर।
नागीनो नितका भलो, सावण बीकानेर॥

"Khatoo in Marwar is pleasant in winter, and Ajmer in summer; Nagor is pleasant all the year round; Bikaner is good in the rains." This may be explained by a comparison of the mean temperature in summer of Ajmer with that of other cities in Upper India, as well as by the fact, strange as it is, that Ajmer never has more than a week of continuous heat. Four or five days of heat and there is either a mild dust storm or a mild shower to cool the air. The average mean temperatures of four representative months at Ajmer for the last quarter of the century is:—

January	...	... 59·4°
May ...	...	... 91·5°
July ...	...	... 84·9°
November	...	... 67·9°

The average annual rainfall is 21·2 inches, the lowest recorded was 8·18 in 1891-92 A.D., and the highest, 41 inches in 1908 A.D.

Population.—The population of the city of Ajmer according to the census of 1872 A.D.—the second of a series of seven, the last being in 1911 A.D.—was 35,111. It decreased in 1876 to 31,583, but rose to 48,735 in 1881, the increase being due to the opening of the Railway in Ajmer. It has since steadily advanced to 68,843 in 1891; 73,839 in 1901, and 86,222 in 1911 A.D. Of the 86,222 persons, there are—

52,761 Hindus (including Jains and Sikhs).
30,654 Mussalmans.
2,591 Christians.
181 Parsis.
35 Others.

The Hindus, with the exception of those who have come from outside Rajputana, speak the Hindi or the Marwari language, and the Mussalmans speak mixed Hindi and Urdu. In Marwari there is no literature, except some operas, songs (sacred and profane), and tales. The first newspaper in this language was started at Nagpur only three years ago, and is called the *Marwari*. Learned pandits sometimes talk in Sanskrit, and the English educated Indians use the English language in official intercourse.

Arts and Manufactures.—Dyeing and lace-making are the principal manufactures of Ajmer. English muslins and *nainsukhs* are dyed in different colours and beautiful designs, and are used principally by ladies of higher classes for *urahnas* and *kacchlees* (corsets). These are not only used in Rajputana but exported to Malwa, the Berars, Khandesh, Gujerat, and to all places where Marwaries are to be found. Lace-making—*gota, kinari, lappa, gokharu*, etc.—is another industry of rising importance, and though the trade in both is in the hands of Mahajans, the manufacturers are almost all Mohamedans; and, in the case of lace-making, generally those of Delhi. Ajmer laces differ in colour, quality and shape from those manufactured at Delhi, and are preferred by the inhabitants of Rajputana to Delhi laces. Gold embroidery work—*salma sitara and kalabatoo*—on silks, velvets, and other cloths is also produced in Ajmer.

An important industry of Ajmer is the making of various kinds of brass, copper and bellmetal utensils, such as dishes, *katordans, lotas* and cooking pots of different shapes and sizes.

Gold and silver ornaments for men and women are largely manufactured in Ajmer; and some of them are good specimens of the goldsmith's art. These ornaments made in

Ajmer [1] are not only used by the higher classes in Ajmer-Merwara, but are largely exported to the different parts of Rajputana and to other provinces where Marwaries have settled.

Another piece of art work is the making of *jalees* in Nagor cement called *kadhi*, with pieces of glass of different colours, in different designs and all kinds of geometrical figures —more generally rectangles, circles, and semi-circles. Some of these were exhibited in the Delhi Exhibition of 1902 A.D.

There was a large weaving industry in Ajmer, but it has now disappeared. The *julahas* (weavers) have abandoned their profession and taken to unskilled labour provided by the large Railway Workshops here. Salt was largely manufactured in the Ramsar Parganah, but the manufacture was stopped by Government in 1870 A.D.

The making of *lac* bangles used to be another industry in Ajmer, but it is also declining owing to the introduction of German and Austrian glass bangles.

Ivory and wood bangles are made in Ajmer, also sandalwood combs and rosaries and small boxes, which are largely purchased and carried away by Mussalman pilgrims to the Dargah, along with *revdees* and *tillys* (sweets, of which oilseed is the principal ingredient). Carpets (*qalins*) and durries of beautiful Kashmir, Persian, and Bokhara patterns are made in the Ajmer jail, and orders for them are received from distant stations.

Food.—The Hindus, with the exception of the Rajputs, some up-country Brahmins, Kayasthas, and some of the lower castes, are vegetarians. Wheat and barley, gram,

[1] *Doras, Kanthees* and rings are the principal gold ornaments made for men; *Timnias, Tussies, Mala, Har, Jhela Jhulna, Bor, Bazu, Hathphul Goakhru, Bangdi, Poonchi, Goojri and Gujra* are the principal gold ornaments for women.

maize, and bajra are the staple food grains. All Indians eat *rotis* or *chapatees*. People generally take two meals; breakfast at 10—11 a.m., and dinner at 6—8 p.m. The use of tea is spreading. All vegetarians and the Mohamedans, with the exception of some up-country Mussalmans, are total abstainers. The habit of drinking is increasingly spreading amongst low-caste Hindus. Unlike the natives of the United Provinces, who take only fried dishes for dinner, Hindus of this Province eat *rotis* at both meals. More ghee, sugar, and condiments, especially *chillies*, are consumed here than in the United Provinces. *Choka*, the distinctive feature of the United Provinces, is not strictly observed here, chiefly because Jain influence has always remained predominant in Rajputana.

Amusements and Games.—The old Indian games of *kabadi* and *gatka phari* are disappearing, and the taste for *kushti* (wrestling) is lanquishing amongst the Hindus. Hockey, cricket and football, especially the latter two, are spreading amongst the student population. The ancient Hindu games of *chess* and *chowpar* (a kind of draughts) and cards, are the chief indoor games. Sitâr, tablá, harmonium, and flute are the chief musical instruments used. Nautch parties and picnics are the chief amusements. *Rái ká Tamáshá* (Opera) performed in the streets is much appreciated by the people.

Ajmer is rich in beautiful and picturesque spots in the surrounding hills, where *nullahs* run with water, and small waterfalls are found; wild flowers, shrubs, and grass abound, and the pleasure of hill-climbing and the enjoyment of beautiful scenery may be combined with worship. *Chavanda, Ajaipal, Baij Nath, Anted, Agastuji-ki-Guphá, Kanbai, Gaurikund-ki-Mátá* and *Panch kund* are the principal sacred places of public resort.

The Club is situated in the north-east corner of the Qaiser Bagh, and has excellent facilities for all kinds of sports. Here the Band of the 44th Merwara Infantry discourses music every Tuesday and Thursday evening.

In front of the Club House is the Saunders Memorial, a beautiful marble *chattri* with fountains playing in it.

There is also a Railway Institute near the Railway Workshops, with a splendid hall used for concerts, dances, and sometimes for public lectures. In addition to a small library, a reading-room, and two billiard tables, there is a good cricket ground dominated by a pavilion.

Festivals and Fairs.—In addition to the Hindu national festivals of *Dasehra* in October, *Holi* in March and *Dewali* in November, observed throughout India, a number of other festivals are observed in Ajmer, amongst which the chief is that of *Gangaur*, which with the two *Tij* festivals, are peculiar to Rajputana. These three are in reality ladies' festivals. The *Gangaur* festival, in honour of Gauri, wife of Siva, is celebrated by the Rajputs and Mahajans. It celebrates the conjugal felicity of Hindu households, and all virgins and married women take part in it. It begins with the *Sil Saptami*—which takes place seven days after the *Holi* (when the goddess of small-pox is worshipped by women)—and lasts for a fortnight, when in almost every muhalla (parish) inhabited by Mahajans, images of Gauri and Ishwara (female and male deities) fully adorned are exhibited. The places are decorated and ladies assemble and sing. Four times the images are taken out to the public gardens and brought back accompanied by music. Festivals are also held in honour of Ajai Pal, the founder of Ajmer, and Goga Chohan, who died with his hundred and sixty sons in attempting to bar the last inroad of Sultan Mahmud of Ghazni.

Tejáji-ká-Mélá is another local festival of importance; though observed by all classes of Hindus, it is the principal festival of the peasantry. Beawar, Tabiji and Ajmer are the chief places of worship of this deity. Tejaji is always represented as a warrior on horseback with a drawn sword and a snake biting his tongue; and the Jats and Gujars wear an amulet of silver or gold with this device round their necks to protect them from snakes. The festival is held with great *eclat* and ceremony in Kekri and Beawar, under the patronage of the district authorities.

The chief Mohamedan festivals, with the exception of the Mohurrum, and the two Ids, are the Urs of Khwaja Sahib, and of Miran Sahib.

Religion.—Ajmer is one of the most notable towns in India owing to its religious importance. Not only is Pushkar, near Ajmer, "the king of all sacred places of the Hindus," but in Ajmer is situated the Dargah of Khwaja Muinuddin Chishti, the greatest and the most renowned of all Mohamedan Saints in India. The Kingdom of Ajmer in its days of prosperity was famous for four things as the popular lines say :—

अजमेरा के मायने, चार चीज़ सरनाम ।
ख्वाजे साहब की दरगाह कहिये, पुष्कर का अस्नान ।
मकराणा में पत्थर निकले, सांभर लूण की खान ॥

"Four things are famous in the territory of Ajmer—

1. Khwaja Sahib-ki-Dargah.
2. Pushkar Lake.
3. Makrana Marble.
4. Sambhar Salt Mines."

An event of great importance in the religious history of India occurred in this town, which is likely to invest Ajmer in future ages with a sacred character in the eyes of the Hindus,

and may eclipse the religious reputation of many other important religious centres in India. This event was the death on the Dewali day—the whitest day in the Hindu Calendar—(30th October 1883 A.D.) of Maharishi Swami Dayanand Saraswati, the great Hindu Reformer.

The central position of the town of Ajmer in Rajputana has attracted the attention of various Christian Missionary bodies. In addition to the Church of England establishment, the Scotch United Free Church Mission, the American Methodists and the Roman Catholics have made it a centre of their activities.

A Chaplain of the Church of England is stationed in Ajmer, which is within the diocese of the Bishop of Nagpur. The Chaplain looks after the Fordham School, established with the money left on his death by Mr. Fordham, for many years the Auditor of Accounts, Rajputana-Malwa Railway, Ajmer. The church which originally stood on the site now occupied by the Public Works Department Office was dismantled, and a bigger church constructed overlooking the Visla Lake in 1882 A.D.

The United Presbyterian Church of Scotland (now the United Free Church) commenced work at Beawar, under Rev. Dr. Scholbred, in 1860 A.D. Nasirabad was opened in 1861, and Ajmer in 1862. In its various centres in Rajputana the Mission has altogether seven Anglo-Vernacular Schools, with an average attendance of 906; 48 Vernacular Schools with an average attendance of 1,233; 32 girls' schools with an average attendance of 775. In addition to its other activities, the Mission Hospital is deserving of mention, owing to the popularity it enjoys among the inhabitants of Ajmer. This will be readily understood from the fact that no fewer than 84,498 persons received medical aid dur-

ing the year 1910, and 1,337 surgical operations were performed. The Mission Press, too, is perhaps the best known of its kind in Rajputana. Under European supervision the work it turns out is exceedingly neat, and the Press enjoys the confidence of a very large *clientele*. This institution alone gives employment to nearly two hundred of Ajmer's sons.

The American Methodists established a Mission in Ajmer in 1882 A.D., and opened a church in Kaisar Gunj on the Beawar Road. They have since constructed a more commodious Church on the road leading from the Post Office to the Courts. They have established an Orphanage, and a Boys' and a Girls' School. The Boys' School teaches up to the Rajputana Middle School Standard.

Before 1892 A.D. there was a small Roman Catholic Chapel here, but in that year the Prefecture of Rajputana was created, which is administered by the Capuchin Fathers of Paris. The Prefect Apostolic has his head-quarters at Ajmer. There are two churches at Ajmer and Nasirabad; and schools at Jorepura, near Akhri, and at Ajmer; the Convent of St. Mary Magdalen, which is a Boarding and Day School for European and Eurasian girls, is managed by a Lady Superior, assisted by twelve Franciscan Nuns. The Roman Catholic church in Ajmer is an imposing building, put up in 1892 A.D.

The Hindus of the province are a backward community, and have suffered more from the recurring famines, which is a feature of this Province, than other communities.

The Hindus have two dispensaries—one in the Naya Bazar called the *Hindu Aushadhalaya*, and the other in the Saraogi Muhalla. Patients are treated here according to the Hindu system of medicine. They have opened some Primary Schools, none of which is of any importance. They have

recently opened a *Hindu Annakshetra* near the Holi Dara, where Sadhus, orphans and the travelling poor are given food for a day or two. The monthly expense of this charity is Rs. 200 per mensem. Parched gram is distributed to beggars and the destitute every afternoon at a number of places. In several Hindu households, the members take their breakfast after they have first fed a Sadhu or a Brahmin.

There are about 15 principal *mandirs* or temples, where offerings are every day made by women, and where shelter food are given to Brahmins and Sadhus.

The Arya Samaj is a body of Hindus who hold the Vedas only as revelation. They are opposed to idol worship and the Shraddhas. The Arya Samaj has a particular connection with Ajmer, inasmuch as the founder of the movement, Swami Dayanand Saraswati, breathed his last in Ajmer on the Dewali day in 1883 A.D. The Paropkarini Sabha, his trustees and legal representatives, decided in December 1883 A.D. to found an Ashram (Institute) in honour of his memory at Ajmer. The Ashram as originally proposed was to consist of a College, a Library, a Hospital, a Printing Press, an Orphanage and a Lecture Hall. The Ajmer Arya Samaj has established a High School and an Orphanage. The Paropkarini Sabha consists of twenty-three members, with H.H. Maharaja Sir Pratab Singh of Idar as its President, and the Rajadhiraj of Shahpura as Secretary. The Sabha owns a Printing Press called the Vedic Press, established by Swami Dayanand Saraswati at Allahabad in 1875 A.D., and from there removed to Ajmer in 1890 A.D. It prints and publishes the works of Swami Dayanand Saraswati.

The Ajmer Arya Samaj, which was founded in 1881 A.D., has built itself an imposing edifice in the Qaiser Gunj in which there is a lecture hall and a spacious courtyard round

which there are a number of double-storied rooms. The building is used also for the Dayanand Anglo-Vernacular High School, which was established in 1889 A.D. It teaches up to the Matriculation Standard of the Allahabad University, and has on its roll 500 boys. Attached to it is a Boarding House containing 55 boys.

On the southern side of the Seven-dials in Qaiser Gunj, are situated the two Dayanand Orphanage Buildings, one for boys and the other for girls, where at present there are 105 orphans.

The most imposing and substantial structure at the Seven-dials is on its west side, consisting of a splendid hall 60 by 28 by 34 ft., and some side-rooms, and a small garden. The Vedic Press is at present located in it. The Samaj has also a girls' school in the town, where girls are being taught reading, writing, sewing, etc.

The Sikhs of Ajmer, which number about 90 souls, have a Gurudwara of their own to the east of the Magazine, which is only half finished. Its construction was begun in 1889 A.D. by Sirdar Hira Singh, who was Extra-Assistant Conservator of Forests at the time.

The Jains are a powerful community in Ajmer. They are divided into three sects: (1) Swetambari, (2) Digambara, who worship idols in temples, and (3) Thanak Basis, or Dhoondias, who do not worship idols but who have their *Thanaks* (Sanskrit *Sthana*=place) where their preachers (male or female), reside. The Jains, to which community the principal Seths of Ajmer belong, have no public institutions of any note, except a temple called the *Nasiyan*, situated on the road leading from the Railway Station to the Daulat Bagh, near the Post Office, built by the late Rai Bahadur Seth Mool Chand Soni. In the *Nasiyan*, in

addition to the temple proper, in a big hall are placed gilt Jain representations of the towns of Ayodhya, Ujjain, Mount Meru and of *Vimanas* (conveyances for gods). There are also painted representations of the seven Heavens and Hells, as believed in by this sub-section of the Hindus. These miniature towns and mounts were manufactured in Jaipur.

The indigenous Mussalmans of Ajmer are chiefly the Khadims of the Dargah, and the Inderkotis and Deswalis, who are converted Hindus. The Deswalis are the latest converts, among whom Hindu ceremonies and rites are still observed. The Mussalmans, who have come from the Punjab, the United Provinces, and other parts of India, are either artizans and workmen in factories or are in Government or Railway service. The Khadims live on the offerings presented by pilgrims and the jagirs granted by the Moghal Emperors; the Inderkotis when not in the service of the Hindu Seths, farm fruit trees in the gardens in Inderkot, Gughra, and other places. The Deswalis are either in the service of Government or are vendors of lime, stones and other building materials. The Bohras and Memmans are general merchants or pedlars, and the *Kunjras* sell vegetables and fruits.

In addition to the numerous *Muktabs,* where the Koran is committed to memory and primary education in Urdu is given, there are the Dargah School and the Islamia Moinia High School with about 280 boys on its roll. This school bids fair to develop into a good institution. From the revenues of the Dargah, in addition to a free distribution of a kind of mess called Langar, a charitable dispensary is also maintained where patients are treated according to the Yunani (Greek) system of medicine. The Dargah also gives monthly allowances to medical practitioners for free treatment of the citizens of Ajmer.

Thr Parsees are mostly employed in the Railway and Government offices, except a few who have shops, where they sell general merchandise. They have a Fire Temple of their own on the Nasirabad Road opposite the Railway Institute, and a Tower of Silence outside the town, not very far from the Government Distillery.

The Government College.—"Ajmer," as Tod says, "is the heart of Rajputana," from which emanate all those vital impulses which further its development. It is natural, therefore, that enlightenment that shapes the mind and character of the people should take its rise and radiate over the Province from this central point of vantage.

With the beginning of the nineteenth century the unsettled condition of the country that had, during the preceding century rendered life and property precarious and were fatal to all development, gave place to order and security, and in their wake followed peaceful progress. Progressive and enlightening influences, born in Ajmer, began to spread and beneficially affect Rajputana. Ajmer-Merwara had passed into the hands of the British Government, which soon turned its attention to education, and not many years elapsed before a public school was established in 1836 A.D. The visitation of a severe famine caused a temporary suspension in the life of this school, but in 1847 A.D., the Honorable the Court of Directors sanctioned the re-opening of the Government School, and by 1851 A.D. it had become thoroughly established, and was located in what is now known as the Blue Castle, near the city camping ground. In 1861 it was affiliated to the F.A. Standard of the Calcutta University. Soon the growth of the institution demanded more liberal accommodation, and in 1868 A.D., General Keating, Agent to the Governor-General for Rajputana, laid the foundation stone of the present commodious building, which

with additions made in 1894 and again in 1911, is worthy of the institution it now houses. The College was raised to a first grade one, teaching up to the degree of B.A. of the Allahabad University, in 1896. It possesses an excellent library and a well-fitted science laboratory. To the students' residential quarters a handsome and comfortable hostel was added in 1904, and since then the recreation grounds have been very considerably extended and improved.

The moral influence of this institution on the life of Rajputana has been incalculable. It has been a beacon of light throwing its rays into the remotest quarters of this backward Province. Ajmer has furnished men, reared generally under the influence of this old College, to direct and control the development of the various States of Rajputana onward to progress and peace, under the guidance of British Political officers; and local educational institutions to carry forward and perpetuate this beneficial influence have been established in different parts of Rajputana, practically under the fostering light of this venerable College.

The Commissioner is *ex-officio* Director of Public Instruction, and the Principal of the Government College is Inspector of Schools for Ajmer-Merwara. Education has made steady progress, and at present 60 per cent. of the boys of school-going age in Ajmer are attending school. The percentage of girls, however, is only 18.

There are in the town, for Indian children, 3 Public High Schools, 5 Middle Schools and 72 Primary Schools, including Pathshalas and Mukhtabs, where instruction is given according to indigenous Hindu and Mohamedan systems. For the training of vernacular teachers there is a Government Normal School; and a Patwari School for the training of subordi-

nate rural revenue officials. The total enrolment is nearly 5,000 pupils.

Of European schools there are 2 High schools and 1 Middle School educating over 300 children.

The annual expense of the Government College and High School is Rs. 42,000. The principal high schools and European schools receive suitable grants-in-aid from Government.

Medicine.—The first public hospital was established in Ajmer, near the Agra Gate, at a cost of Rs. 6,000 raised by subscriptions during Colonel Dixon's time. This building was sold by Government in 1895 A.D., and with the proceeds, supplemented by public subscriptions and a Municipal contribution, a new and larger General Hospital was built at an expense of Rs. 43,250 in that year. The Victoria General Hospital, as the new hospital is called, is a large and commodious building on the Imperial Road, leading from the Railway Station to the Daulat Bagh, near the Telegraph Office. It contains several wards and has accommodation for 55 in-door patients. There is a separate police ward and a small one for patients suffering from infectious diseases. An Assistant Surgeon and an Hospital Assistant are permanently stationed here, and there are quarters built in the compound for their residence.

Vaccination is compulsory in Ajmer since 1895 A.D. (as also in Kekri and Beawar since 1901 and 1902 respectively). It is perhaps not generaly known that vaccination was known in India long before it was discovered in Europe by Jenner. His Excellency Lord Ampthill (sometime Viceroy of India) at the opening of the King Institute of Preventive Medicine in Madras, in February 1905 A.D. said: "The ancient Hindus used animal vaccination secured by transmission of the small-

pox virus through the cow, and Colonel King bases this interesting theory on a quotation from a writing by Dhanvantri, the greatest of the ancient Hindu physicians, which is so striking and so appropriate to the present occasion that I must take the liberty of reading it to you. It is as follows:—

"Take the fluid of the pock on the udder of the cow, or on the arm between the shoulder and elbow of a human subject, on the point of a lancet, and lance with it the arms between the shoulder and elbows until the blood appears. Then mixing the fluid with the blood, the fever of the small-pox will be produced.

"This is vaccination pure and simple. It would seem from it that Jenner's great discovery was actually forestalled by the ancient Hindus."

Though with the decline of the Hindu system of medicine vaccination fell into disuse, inoculation by small-pox virus has always been in use in India, and was to some extent practised in Rajputana before the introduction of vaccination. In Ajmer, vaccination was first introduced by Dr. Lord in 1853 A.D.

Courts and Offices.—Ajmer is the head-quarters of the Province, and the Commissioner, the Assistant Commissioner, the District Superintendent of Police, the Civil Surgeon, and the Executive Engineer all live in Ajmer. Except the Tahsil, which is located in the Magazine in the town, and the Civil Surgeon's Office, which is situated in a room in the Victoria General Hospital, near the Magazine, all other officers have their offices and courts in one place, to allow of easy reference, while the Commissioner has his office and court in a building at a little distance from the Court House. The Executive Engineer, the Superintendent of Police, and the Extra Assistant Conservator of Forests have their offices within a stone's throw of it.

The General Court House contains the courts and offices of all the other officers and the District Record Room. It is a large, massive building, forming three sides of a rectangle, and was built in 1873-76 A.D. Additions have since been made to it.

Jail.—There is only one Jail in the Province, the Central Jail at Ajmer. It was built in 1872 A.D. It is a large square building with watch-towers at the four angles and one in the centre, and is situated to the north of the Merwara Infantry Lines. It has accommodation for 432 prisoners. In 1902, however, the number of prisoners was 540. Excellent rugs and carpets are manufactured in the jail, which secured prizes in the Calcutta Exhibition. The expenditure on jail maintenance was Rs. 25,385 in 1902, and Rs. 23,226 in 1910.

Municipality.—The town of Ajmer is a Municipality since 1869 A.D., and was governed by the provisions of the N.-W.P. and Oudh Municipalities Act till 1886. The principle of election was first introduced in 1884 A.D., previous to which the Municipal Committee consisted of members nominated by the Government, with the District Magistrate as President. A separate regulation for the District, the Ajmer Municipalities Regulation V. of 1886, was enacted by the Government of India, and was brought into force in 1888 A.D. Under this regulation, the Municipality consists of 23 members 18 of which are elected and 5 nominated. For purposes of election the Municipality is divided into four wards:—

1 City (sub-divided into 7 sub-wards) elects 9 members 6 Hindus and 3 Mohamedans

2 Qaiser Gunj elects 2 members, one of whom must be a Mohamedan.

3. Suburban elects 3 members, one of whom only may be an Indian.

4. Railway elects 4 members, only one of whom may be an Indian.

Thus of the 18 elected members, 5 must be Europeans or Eurasians, 4 must be Mohamedans, and 7 must be Hindus.

The committee is sub-divided into 5 sub-committees—

(1) Finance; (2) Conservancy; (3) Public Works; (4) Garden and Nazul; (5) Lighting.

The Committee has a European Secretary, an Overseer, a Sub-overseer, a Sanitary Inspector, and two Sub-Inspectors and an Assistant Health Officer.

The principal source of income is the Octroi. In 1910 the income was Rs. 2,55,312 and the expenditure Rs. 2,83,864.

Water-works.—For the supply of water, works were constructed to carry the water from the Ana Sagar Lake to the city; but the scheme proved a failure, and the Ajmer Municipality then constructed, in 1892 A.D., at an expense of three lakhs, an artificial reservoir called the Foy Sagar, about three miles from the town, by constructing a dam or *bund* across the Bandi River. It commands the general level of the city, and the water is carried by a 12-in. pipe to the city. The higher classes of people, however, do not use this water for during purposes, preferring well water instead.

Railway.—The railway, which runs through Ajmer-Merwara north-east to south-west, was opened in 1876 A.D., and was known as the Rajputana State Railway. In 1881 the Malwa branch from Ajmer to Khandwa was opened, and

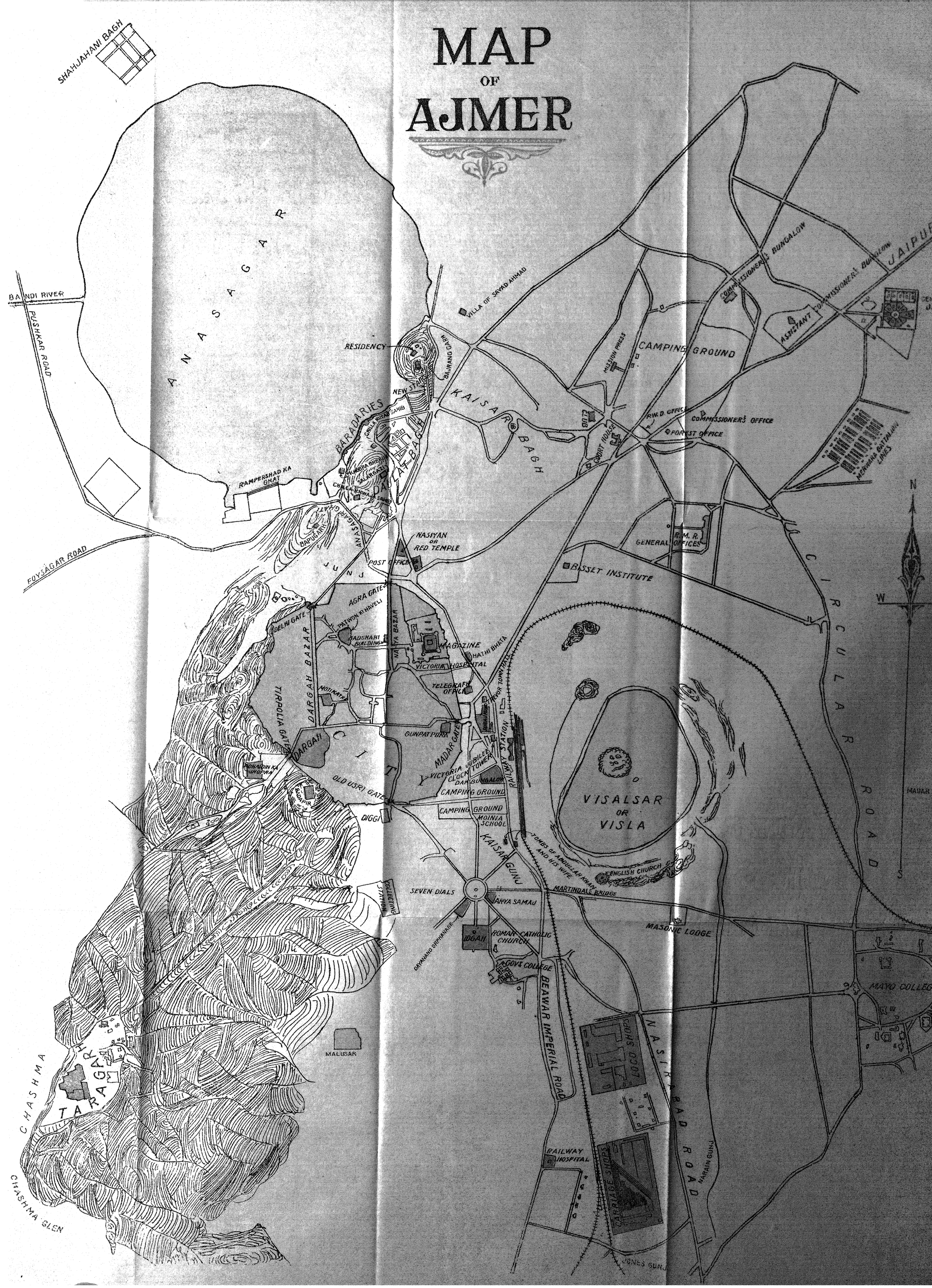
the system came to be called the Rajputana-Malwa Railway. Since the opening of the railway the population of Ajmer has doubled.

The railway has stimulated foreign trade, enriched the dyers by providing facilities for the export of dyed cloth, and the *kunjras* or fruit sellers by facilitating the import of fruit and vegetables from Bombay, Delhi and Sindh. The Railway Workshops, opened in 1880 A.D., provide work for about eight thousand workmen, and has attracted a large suburban population. The railway has added three imposing structures to the important buildings of Ajmer—the General Office Building, the Railway Station, and the Railway Institute, besides the Bisset Institute and the Railway Hospital, which are comparatively smaller buildings. Being the headquarters of the R.-M. R. system a number of railway officers are stationed with their offices in Ajmer, thus adding to the suburban population. Practically nine-tenths of the European population of Ajmer are connected with the railway.

The principal railway offices are—

The Audit Office.
The Traffic Superintendent's Office.
The Engineer-in-Chief's Office.
The Locomotive Superintendent's Office.
The Carriage and Waggon Superintendent's Office.
The Executive Engineer's Office.

MAP OF AJMER


SHAHJAHANI BAGH
ANASAGAR
BANDI RIVER
PUSHKAR ROAD
FOYSAGAR ROAD
RESIDENCY
VILLA OF SAYAD AHMAD
BAJRANG GARH
NEW
KAISAR BAGH
CLUB
MISSION PRESS
CAMPING GROUND
COMMISSIONER'S BUNGALOW
ASSISTANT COMMISSIONER'S BUNGALOW
JAIPUR
P.W.D. OFFICE
COMMISSIONER'S OFFICE
FOREST OFFICE
COURT HOUSE
MERWARA BATTALION LINES
BARADARIES
CHILLA KHWAJA SAHIB
KACHHWA GHERA
SALARGANJ
CHILLA KHWAJA SAHIB
DAULAT BAGH
RAMPERSHAD KA GHAT
ANASAGAR
BAPUGARH
NASIYAN OR RED TEMPLE
POST OFFICE
JUNJ
R.M.R. GENERAL OFFICES
BASSET INSTITUTE
CIRCULAR ROAD
AGRA GATE
DELHI GATE
PATWON KI HAVELI
BADSHAHI BUILDING
NAYA BAZAR
MAGAZINE
HATHI BHATA
VICTORIA HOSPITAL
TELEGRAPH OFFICE
TOWN HALL
MOHKAMA
GUNPAT PURA
MADAR GATE
RAILWAY STATION
DARGAH BAZAR
TRIPOLIA GATE
DARGAH
CHHATRI SHAHJAHA JUNGRA
CITY
VICTORIA JUBILEE CLOCK TOWER
DAK BUNGALOW
CAMPING GROUND
OLD USRI GATE
BADR
DIGGI
CAMPING GROUND
MOINIA SCHOOL
VISALSAR OR VISLA
KAISAR GUNJ
TOMBS OF ABDULLAH KHAN AND HIS WIFE
ENGLISH CHURCH
SEVEN DIALS
COLLECTING STATION
ARYA SAMAJ
MARTINDALE BRIDGE
MASONIC LODGE
DAYANAND OBBHARAGE
IDGAH
ROMAN CATHOLIC CHURCH
GOVT. COLLEGE
BEAWAR IMPERIAL ROAD
MAYO COLLEGE
SCHOOL OF ART
NASIRABAD ROAD
RAILWAY HOSPITAL
SCHOOL OF CARRIAGE
NARAIN GUNJ
JONES GUNJ
MALUSAR
TARAGARH
CHASHMA
CHASHMA GLEN
N
W

CHAPTER III.

GROWTH OF THE CITY OF AJMER.

AJAIMERU DOORG, or the fortress of Ajmer, was built, according to tradition, by Ajaipal Chohan, who was King of Sambhar early in the seventh century A.D. He also built a town and a lake. The lake has disappeared; the village Ajaisar to the south of Foy Sagar still remains to mark the work of Ajaipal. The present city of Ajmer at the foot of the hill appears to have been built by King Ajaideva, who ruled about 1165-75 A.D. As Ajaideva removed his capital from Sambhar to Ajmer, Ajmer became a populous city. The following description of it is given in the *Prithviraj Vijai*, which was composed between 1189 and 1192 A.D. :—

"Ajaimeru is full of temples of gods and is thus, like Meru, the abode of gods. Anything situated on an elevation is visible to all; but Ajmer, though so situate, is quite invisible to the famine, which goes everywhere else. *Baoris*, wells, *talaos*, *pyavoos* (water stalls) are full of water here. People sitting in the *jharokas* enjoy the cool breeze of the Ganges of Paradise. The Varuna (god of water) has come and taken shelter in the wells on the hill fort of Ajmer (thus providing water.) The smoke of fragrant things burnt by women to perfume their hair gather in thick clouds and hide the moon. The increasing prosperity of the city has laid low the pride of Amravati (the mythical city of Indra). Other cities where there are thieves, tyrannical rulers, and poor and famine-striken people cannot come up to this city, which knows these things not. The big blocks of white stone used in building houses in this town make the black spots in the moon white by reflected light. The camphor and musk which drop from the bodies of the citizens in the streets, make the clothes of the passers-by white—black (*pandurshyam*). The city Rama won after crossing the sea (the golden Lanka) and that founded by Krishna in the sea (Dwarka) are not fit to be slave girls of this city."

Growth of the City of Ajmer.

According to the *Prithviraj Vijai*, Ajaideva's son, Anaji (about 1123-1150 A.D.) built the Ana Sagar, to purify the land which had become impure owing to the spilling of Mussalman blood in a battle fought at that place. Anaji's son, Visaldeva (1151-1163 A.D.) constructed the Visalsar (Visla), with temples and palaces round it. He also built the College, converted by Shahabuddin Ghori into a mosque, and now called the *Adhai-din-ka-Jhonpra*. As Visaldeva conquered Delhi and the whole of Hindustan between the Vindhya and the Himalayas, Ajmer, having become the capital of the Empire, naturally became a very flourishing city. His grandson, the celebrated Prithviraj, began to build a fort on the Nagpahar, the remains of which are still to be seen. For some reason, however, the work was abandoned.[1] These were the palmy days of Ajmer, and it was during the reign of Prithviraj that it attained the highest prosperity that it ever enjoyed before the advent of the English.

After Prithviraj's defeat, in 1192 A.D., Ajmer was sacked by Sultan Shahabuddin Ghori. The *Tajul Maasir*, the author of which was a contemporary of Shahabuddin Ghori, in its hyperbolic language says of Ajmer of that time: "The gardens of Ajmer are robed in seven colours, and the face of the hills and the jungles is the envy of the famous Picture Gallery of China. Flowers so adorn the gardens and the plains as if a garden had been sent to the earth from Heaven itself. The morning breeze sprinkles *attar* (otto) in the garden and the eastern breeze burns *ood* (a sweet-smelling wood) in it. The clothes of the jungle are perfumed by the *sunbal* and *banafsha* flowers, and the breasts of the morning are adorned with the clothes of roses and the poppy flowers. The dust of Ajmer has the

[1] Tradition says that demons destroyed during the night what was built during the day, and the work was therefore abandoned.

perfume of musk of the deer of Tibet. The fountains of sweet water in Ajmer compete with the *kosar* (the spring water of Paradise). The water is so clear that the smallest pebble is clearly visible in the bed of the fountain in the darkness of the night; in sweetness it is like *salsabil* (a spring in Paradise) and as wholesome as the water of life. The city and the suburbs are exceedingly beautiful owing to general brightness and light, the beauty and purity of its flowers, the purity of its air and earth, and abundance of water and trees; it is a place of inestimable enjoyment and luxury."

During his short stay, the Sultan, " destroyed the pillars and foundations of the idol temples." Visaldeva's College was destroyed, a portion of it converted into a mosque, to which Shamsuddin Altamash (1211-1236 A.D.) added the present screen of seven arches. Henceforth, a Governor resided at Ajmer, and the prosperity of the town declined so much that in the middle of the fifteenth century A.D. it is said that tigers used to roam where the tomb of Khwaja Muinuddin Chishti stands.

A mausoleum over the tomb of the Khwaja was built some time about 1500 A.D. Mallu Khan, Governor of Ajmer, built the Malusar tanks and a garden to the south of Ajmer, at the foot of the Taragarh hill, about the same time. In 1535 A.D., Rao Maldeva took possession of Ajmer, strengthened the Fort, and built the water lift to carry water from the Chashma into the Fort.

In 1557 A.D., Ajmer passed into the possession of Akbar; and in 1571 A.D., to improve the condition of the place, he ordered a strong wall to be built round it and a palace to be erected in it for his own residence.[1] The Amirs and Khans

[1] Elliot's History of India, Vol. V, page 335.

and attendants of the Court vied with each other in erecting dwellings there. This palace is now known as the Magazine. The city wall when Emperor Akbar built it was 4,045 yards in circumference.

He also built the *Khas Bazar*, now called the Dargah Bazar. A gallery or passage ran right through the length of the street for the convenience of the ladies of the royal harem, when they went on foot from the Daulat Khana to the Dargah. On such occasions the shops were curtained off from the public gaze, the shop-keepers taking their stand on the street side of the partitions.

Akbar added the Akbari Masjid to the Dargah and built a Phul Mahal, of which only the gateway now stands at the back of the house of Seth Kalyan Mal, towards the Dhobi Muhalla.

In 1569 A.D. Ismail Kuli Khan, Akbar's Subedar at Ajmer, built the Baland Darwaza (high gateway) of the shrine of Miran Sayad Hussein, though the mausoleum was built in 1615 A.D. by Aitbar Khan.

In 1569 A.D Ghisu Khan built a mosque in Inderkot, now in ruins. One Miya Bai built the mosque opposite the Motikatra in 1643 A.D., and Tilokdi, the daughter of Akbar's famous musician, Tansen, built another in the Dargah Bazar in 1652 A.D.

Ajmer, in Akbar's time, was bounded on the north by the Delhi Gate (still standing), on the east by the gate since rebuilt and called the *Bansphad Darwaza* (the western end of Naya Bazar); on the south by the Diggi Darwaza, demolished in 1883 A. D., and on the west by the Tripolia Gate (still standing).



EMPEROR AKBAR.

Thus after a lapse of 380 years (1192-1572 A.D.), during which Ajmer had gone into complete decay, it began to recover in Akbar's reign.

Jahangir, after he came to the throne in 1605 A.D., built the Daulat Bagh, and erected palaces in it, which have since disappeared. In 1615 A.D., he had the Visla, which he called *Bil Tal*, repaired. He is said to have built a palace on the Visla Lake. The same year he broke the temple of Varahji at Pushkar, and built a residence for himself on the lake which still stands, though in ruins, behind the Jodhpur Ghat. He added a small mosque to the Dargah, to which he presented a second *deg* (cauldron), the first one having been presented by Akbar.

Sir Thomas Roe, who was in Ajmer from 23rd December 1615 to 1st December 1616 A.D., as the ambassador of King James I. of England to the Court of Jahangir, gives a very poor description of Ajmer. In a letter dated the 17th January 1616, to Lord Carew, he says: "The king now resides in a base old city wherein is no house but of mud, not so great as a cottage on Hounslow Heath, only himself hath one of stone. His Lords live in tents." [1]

After Jahangir came Shah Jahan, who built the beautiful *baradaries* (pavilions) standing on the Ana Sagar Lake in 1637 A.D., repaired the present mausoleum over the tomb of the Khwaja, and built the *Jama Masjid* in the Dargah, all in white marble. He also repaired and extended the city wall.

In Aurangzeb's time the Visla Lake was destroyed during the war with Dara Shikoh, and the fortress of Ajmer suffered great damage.

[1] Journal (Hakluyt Society), Vol. II, page 113.

In 1704 A.D. Sayad Abdullah Khan built the Abdullah-pura, consisting of a tomb for his wife, a garden and a mosque, with a high wall round them. His son, Hussain Ali Khan, built a tomb to his father, Sayed Abdullah Khan, in 1710 A.D., during the reign of King Farrukh Sayar. The place was used afterwards as a Government Jail, and later on as a *sarai*.

Ajmer now became a bone of contention, first between the Moghal Kings of Delhi and the Rahtors; and then between the Rahtors and the Marhattas. In 1769 A.D., Santooji, the Marhatta Subedar of Ajmer, laid out a garden outside Madar Gate, called it the Chishti-Chaman[1] and presented it to the Dargah. He built a bazar called Santupura near it. In 1773 A.D. the Idgah, near the Government College, was built by Mirza Chaman Beg, son of Aadil Beg, Sindhia's Subedar of Malwa. It is 130 yards long and 40 yards broad.

In 1791 A.D. Sivaji Nana became Governor of Ajmer, and built the Jhalra on the Taragarh hill called the "Nana Sahib ka Jhalra" (water reservoir). It was he who designed and started the construction of the present Naya Bazar; shops began to spring up there in 1797 A.D. The street however, was not completed when Colonel Tod in December 1819 A.D. passed through Ajmer.[2]

In 1803 A.D. Bala Rao Inglia, the then Governor of Ajmer, demolished the Santupura built by his predecessor Santuji, as it provided access to the city *morchals* (entrenchments). He founded the village of Balapura, near the Madar Hill; strengthened the fortifications of Ajmer; repaired the city wall; and dug a ditch round it.

In 1818 A.D. Ajmer was ceded to the English, and Sir David Ochterlony and Colonel Nixon, on 28th July 1818,

[1] Now it has been transformed into a *sarai*.

[2] Tod's Rajasthan, Vol. I., page 777.

occupied the city, which was then at a very low ebb. With the advent of the English, bright days dawned on Ajmer, and with peace there has been continuous progress. Once the capital of an Empire, Ajmer fell on evil days towards the end of the twelfth century, but in the beginning of the nineteenth century, under the British Government, it began to regain its former position of prosperity, and we now find the city as prosperous and populous as it had ever been.

The population of the city, which in 1818 A.D. was about 25,000 souls all told, has risen to 86,222 in 1911 A.D., and might have gone up to a lakh had it not been for the severe visitation of plague two years ago. The whole valley is filled up with buildings, roads and gardens, education is spreading and trade is flourishing. The railway has now linked Ajmer with Hindustan on the east, Punjab on the north, Bombay on the south, and Sindh on the west.

Since 1818 the town has been greatly extended. The Naya Bazar was finished and the Agra Gate built about 1820. This bazar is now the finest street of Ajmer. The Moti Katra, so called after Moti Begum, was built about the same time. When founded it was called Nasirgunj, after General Ochterlony, on whom the title of Nasir-ud-daula had been conferred by the King of Delhi.[1] Mr. Cavendish (Oct. 1827 —Oct. 1831 A.D.) built the street outside Madar Gate, where the short-lived Santupura once existed. It is named Cavendishpura, after the founder, and is now one of the principal streets of Ajmer. He also enlarged the city wall near the old Diggi Darwaza, which extension was finished on 18th October 1831. Mr. Edmonstone (1834-36 A.D.) extended the Dargah Bazar and opened the Dhan Mandi (grain market). During

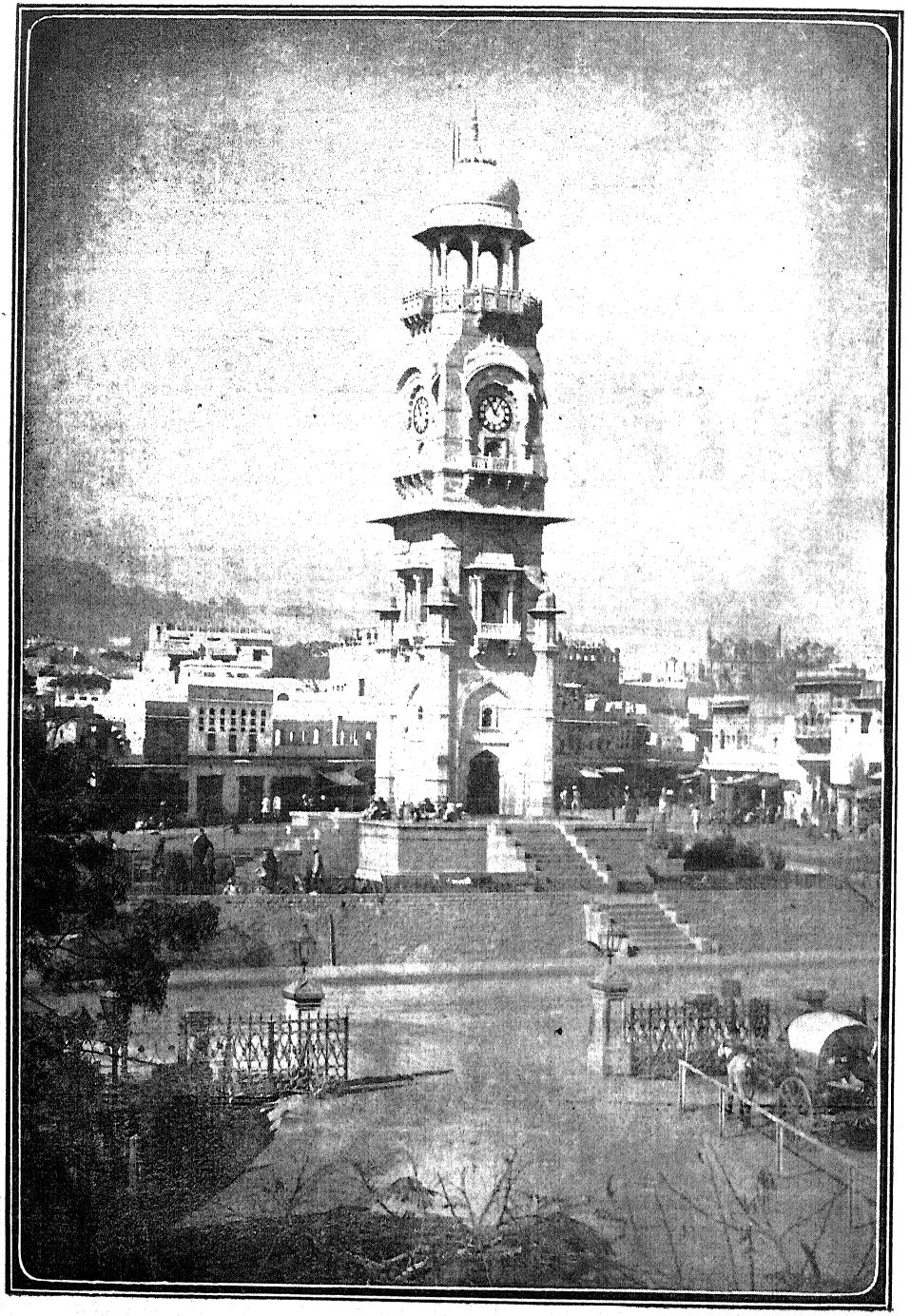
[1]Its gateway, which is the most conspicuous thing in the Dargah Bazar was bullt by the General. It was afterward sold by Government to Seth Bagh Mal.

the time of Mr. Macnaghten (July 1837—Feb. 1842 A.D.) and Colonel Dixon (1842-1857 A.D.) the Ana Sagar was adorned by a series of Ghats[1] and gardens on the Pushkar road. Colonel Dixon built four reservoirs to supply the town with water, two outside the city wall—the *Surajkund* (in 1854) outside Madar Gate and the *Chandkund* between the Delhi and the Agra Gates—and two inside the town, *Nahar* in the Nahar Mohulla, and the *Diggi* (in 1833) at the foot of the Taragarh hill. Colonel Dixon also deepened and repaired the *Jhalra* for the use of the town.

In 1836 A.D. a school was opened by a missionary, but was abolished in 1840. In 1851 A.D. a high school was opened in what is now known as the Blue Castle, near the city camping ground. On 17th February 1868, Colonel Keating, Agent Governor-General for Rajputana, laid the foundation stone of the present Government College building, and the institution soon developed into an Arts College, and is now in a flourishing condition.

Extension of the town towards the north, called the Gunj, was made. Owing to security of life and property rich and wealthy Mahajans from all parts of Rajputana were attracted to Ajmer. Being offered protection, they settled there and built large *Havelies* or dwelling houses, the chief of which are the *Patwan ki Haveli* and *Seth Narsingh Das ki Haveli*, in Chowk Kadkan, *Partab Malji ki Haveli*, *Lodhon ki Haveli*, and *Haji Mohammad Khan ki Haveli*, which last was originally the house of one *Mubarak Mahal*.

[1] There are about 10 ghats with gardens attached to them, lining the Ana Sagar on the south. The most important of these now is the ghat known as the Ram Prasadji ka ghat, built in 1834 A.D., during Col. Dixon's time. The Navagrah ghat now in ruins, at one time the best, was constructed on 6th September 1846 A.D. by Kishan Chand Kan Mal and Khazanchion-wala ghat in September 1839 A.D. The Lodhon ka ghat was built in 1848 A.D.



THE VICTORIA JUBILEE CLOCK TOWER.

Telegraphic communication between Ajmer and Agra and Deesa was sanctioned in 1861-62 A.D. In June 1864 the wire was brought down to Ajmer, and in September carried on to Deesa.

A Municipality was established in the city in 1869 A.D. In Mr. Saunders' time a new court-house and jail were built and a hospital was opened in the Naya Bazar.

In 1875 A.D. the Mayo College was founded for the education of the sons of the Chiefs and Thakurs of Rajputana. With the advent of the Railway, in August 1875, the population increased, and the town was extended towards the south by the Commissioner, Mr. L. S. Saunders. This new extension, called Qaiser Gunj, is the most flourishing adjunct of Ajmer.

Railway offices have since been built, railway workshops established, and extensions of the city further south, in the shape of Naraingunj, Naranâ Bherun and Jonesgunj, have been made. The Adhai-din-ka-Jhonpra, the Magazine, and the Baradaries on the Ana Sagar Lake have been repaired and restored.

In 1888 A.D. the Victoria Jubilee Clock Tower opposite the Railway Station was built in honour of the Golden Jubilee of Her Majesty the Empress Victoria, and in 1898 A.D. the Victoria General Hospital in honour of Her Majesty's Diamond Jubilee.

In 1899-1901 A.D. the Trevor Town Hall was built to commemorate the connection of Colonel G. H. Trevor with Ajmer, first as Commissioner and then as Chief Commissioner of Ajmer-Merwara, from 1887 to 1895 A.D.

CHAPTER IV.

TARAGARH.

THE celebrated fortress of Ajmer, famous in song as *Garh Beetli*, but commonly called Taragarh, is one of the most renowned fortresses in the East, and has played a prominent part in Indian history.

Name.—*Garh Beetli* is said to have been so called from the fact that the *garh* (fortress) was built on the Beetli hill. According to *Chahar Chaman Chitraman*[1], however, the fort was called *Garh Bithali*, after Bithaldas Gor, the trusted general of Emperor Shah Jahan, who repaired the fort during his Governorship of Ajmer from 1644 to 1656 A.D.

Situation.—The fort covers an area of 80 acres, and is built on the crest of a towering hill 2,855 feet above sea level; which, says Colonel Tod, "rises majestically from its base to the height of about 800 feet, its crest encircled by the ancient walls and towers raised by Ajaipal."[2]

[1] A history written in the 18th century A.D.

[2] Tod's Rajasthan, Vol. I, page 783.

Of the fortifications originally built by Hindus, only portions here and there remain. They are to be seen now a few feet at the base, where we find carefully-squared and dressed blocks of sandstone which often attain nearly one-fifth of the wall's entire height. The superstructure is all of Mohamedan times, and generally consists of two independent walls, having been built each about 18" thick with mortar and boulders, some dressed, others undressed. The space left is then filled up by stones of all shapes and sizes tumbled in pell-mell from above, often without any mortar preparation whatever. The rubble work is the hand-work of Hindu masons either of the time of the Moghal Emperors, of which time undoubtedly are all the gates and posterns, or of the time of the Rathors and Marhattas.

"The view of the fort is superb, especially in the early morning."—*Caine's Picturesque India*, page 81.

This hill, which overhangs the city of Ajmer and commands it at every point, is the north-east end of one of the ranges of the Aravalli Mountains. The walls of the battlements, where they have not been built on the edge of an inaccessible precipice, are composed of huge blocks of stone cut and squared so as to make a plain stone wall 20 feet thick, and as many feet high, strengthened by round towers built at every declivity in the hill, except on the promontory which juts out of the main fortress to the south, and which is fortified by stronger bastions at very short distances. This promontory is the point of the fortress most exposed to attack. The principal strength of the fortress lies in the ruggedness and acclivity of the hill upon which it is situated, and which, except on the south, is practically inaccessible.

Bishop Heber says: "Above on the mountain top is a very remarkable fortress called Taragarh, nearly two miles in circuit, but from its irregular shape and surface not capable of containing more than 1,200 men. It is, however, a magnificent place of arms in many respects. The rock is in most parts quite inaccessible. It has an abundant supply of good water in all seasons from tanks and cisterns cut in the live rock. There are bomb proofs to a vast extent, and store-houses like wells, where corn, ghee, etc., used to be kept, and with very little improvement from European skill, it might easily be made a second Gibraltar." [1]

History.—The *Akhbar-ul-Akhyar* says that the first fort built on a hill in India was the fortress of Taragarh. Built in the seventh century of the Christian era, the *Ajaimeru Doorg*, as it was originally called, maintained its reputation for strength and strategic importance during all the political changes and upheavals this country has witnessed

[1] Heber's Journal, Vol. II, page 48.

during the momentous period between the seventh and nineteenth centuries.

The long sieges Taragarh has sustained bear witness to its immense strength. The first attack on the fortress occurred in the eighth century of the Christian era, when the arms of Walid triumphed simultaneously on the Ebro and the Indus, and the Mussalman general penetrated into the heart of Rajputana and attacked *Garh Beetli*.[1] The second attack was made by Sultan Mahmud Ghaznavi in 1024 A.D., when he was wounded, and failing in his attempt to take it he raised the siege and proceeded towards Naharwalla.[2]

Garh Beetli now enjoyed a repose of 170 years, and in the year 1192 A.D. Emperor Prithviraj having been defeated on the fateful plains of Thaneshwar, Sultan Shahabuddin Ghori came to Ajmer and carried the citadel by assault.[3] The fort was retaken by Hariraj, the younger brother of Prithviraj, as soon as the Sultan turned his back on Ajmer. Qutbuddin re-took it[4] in 1195 A.D., and for the first time a Mussalman named Sayad Hasan Mashedi was appointed its governor. Qutbuddin Aibak, after his defeat the same year by Bhimdeva, the King of Gujrat, fled to Ajmer and shut himself up in the *Garh Beetli*. The Mers and Rajputs invested the fort; the siege lasted six months, and the fort had not been conquered when reinforcements having arrived from Ghazni (Afghanistan) the siege was raised.

The fort remained in the possession of the Mussalmans till the Sesodias, under Rao Rinmal of Marwar, attacked and took possession of it some time between 1397 and 1409. A.D.[5]

[1] Tod's Rajasthan, Vol. II, page 444.
[2] Tod's Rajasthan, Vol. II, page 448.
[3] Wheeler's History of India, Vol. IV, page 41.
[4] Raverty's Tabqati Nasiri, page 519.
[5] Tod's Rajasthan, Vol. II, page 16.

Ala-ud-din Khilji of Mandoo attacked it in 1455 A.D., and took it after the governor, Gajadhar Rai, was slain in his heroic defence of the fortress.[1] In 1505 A.D. Kanwar Prithviraj of Mewar took it by assault, slaying the Mussalman governor.[2] Bahadur Shah of Gujrat attacked it in 1533 A.D. and took it from the Sesodias.[3] In 1535, Rao Maldeva of Marwar seized it.[4] Sher Shah Sur took temporary possession of it in 1535.[5] In 1555 A.D. Haji Khan, an officer of the Sur dynasty, seized it,[6] but in the following year Akbar's general, Sayad Kasim Khan Neshapuri, took possession of it without any resistance.[7]

During the rebellion of Aurangzeb, after the defeat of the Imperial armies near Dholpur, Dara Shikoh threw himself into this fort and fortified it against attack. Aurangzeb laid siege to it and conquered it after a stormy fight in 1659 A.D. The fortress remained in the possession of the Moghals till 1720 A.D., in which year Maharaja Ajit Singh seized it.[9] In July 1722 A.D. the fortress was invested by the Imperial Army under Maharaja Jai Singh of Jaipur, Haider Kuli and Iradat Khan Bungash. Kanwar Abhey Singh, Governor of Ajmer, marched out and left its defence to Amar Singh. It held out for four months, when Maharaja Jai Singh persuaded Ajit Singh "to surrender Ajmer."[10] Maharaja Abhai Singh of Marwar took possession of it after a siege in 1744 A.D., and incorporated it with Marwar.

[1] Brigg's Ferishta, Vol. II, page 222.
[2] Tod's Rajasthan, Vol. I, page 674.
[3] Bayley's Gujrat, page 371.
[4] Tod's Rajasthan, Vol. II, page 24.
[5] Elliot's History of India, Vol. III, page 406.
[6] Elliot's History of India, Vol VI, page 22.
[7] *Ibid*, Vol. VI., page 22.
[8] *Ibid*, Vol. VII, page 240.
[9] Tod's Rajasthan, Vol. II, page 89.
[10] *Ibid*, page 91.

Taragarh.

During the reign of Maharaja Bijai Singh, the Marhatta general, Jai Appa, was assassinated at Nagor, and Ajmer was given in 1756 A.D. in *moondkati* (compensation for murder) to the Marhattas. After the battle of Lalsot in 1787 A.D., when Sindhia was defeated, the Rathors under Bhimraj seized Taragarh by a *coup de main*.[1] Sindhia sent another army to Rajputana under General De Boigne, who arrived at Ajmer on 15th August 1790, and at once completed the investment; but owing to the impregnable nature of the fort he was unable to take it. So leaving 2,000 cavalry and a sufficient force of infantry he advanced to Merta.[2] The garrison held out till, peace having been made, the fort was surrendered in 1791 A.D.

In 1800 A.D. General Perron, who had succeeded De Boigne in the command of Sindhia's regulars, sent Major Bourguien to capture Ajmer from Lakwa Dada, the Marhatta general, who had rebelled against Sindhia. Major Bourguien arrived at Ajmer early in December 1800, and endeavoured to storm Taragarh on the 8th, but was driven back by the garrison. He bombarded it, but to no purpose, and after five long months he gained possession of it by bribery on the 8th May 1801.[3] From that time till July 1818 it remained in the possession of Sindhia, when it was ceded to the British Government. The Marhatta governor then evacuated it, and Colonel Nixon and Sir David Ochterlony took possession of it on 28th July 1818.[4]

From 1818 to 1832 A.D. Taragarh was occupied by a company of Native Infantry. In 1832 Lord William Bentinck,

[1] Compton's European Military Adventurers of Hindustan, page 37.
[2] *Ibid*, page 55.
[3] Compton's European Military Adventurers of Hindustan, page 247.
[4] Rajputana Gazetteer, Vol. II, page 19.

Governor-General of India, visited the fort, and it was soon after dismantled.[1] Since 1860 A.D. the place has been used as a sanatarium for the European troops at Nasirabad, accommodation for whom was increased in 1873 A.D. so as to allow of the residence of 100 men.

Roads.—Before the British occupation the only way to the fort was through the Inderkot, which was steep, narrow and difficult. Colonel T. D. Broughton, who came to Ajmer in 1809 says : "The access to the fort is from the city, and is carried for more than half-a-mile over several smaller rocky hills till it reaches the main wall of the fortress. Some of our people who obtained admission complained of the road being so very steep and rough that they were obliged to climb with difficulty for the greater part of the way." [2] Since the dismantling of the fort in 1832 A.D. and its conversion into a sanatarium, the access has been made easy, and two good metalled roads have been constructed, one on the south face of the hills for soldiers coming from Nasirabad, and the other through the Inderkot. Writing in 1883 A.D., Mr. H. B. W. Garrick of the Archæological Survey of India, says : " The ascent to the fort is gradual, and an excellent road for pedestrians is provided the whole way." [3]

In addition to the two metalled roads there are two footpaths, one from the city past the *Bada Pir* and the *Nana Sahib ka Jhalra* to the *Khidki Darwaza*, and the other through the *Khidki Burj* at the head of the promontory to Sambalpur.

Fortifications.—Passing through the Inderkot and the *kela bai* and *amba bai* (plaintain well and mango well)

[1] Rajputana Gazetteer, Vol. II, page 65.

[2] Letters from the Marhatta Camp, page 253.

[3] Archæological Survey Report for 1883-84, page 39.

we ascend by an admirable winding path, and about midway we arrive at the Lakshmi Pol, the gate in the outermost line of fortifications which extend to the surrounding hills. This gate stands on the ridge between the Taragarh and the Chavanda hills, and gives access to the beautiful valley called the Chashma. It is this Pol about which the traditional couplet says :—

आना सागर पोल बिच, बड़ जितरो बिस्तार ।
लख गाडा को भार है, लीजो काल दुकाल ॥

TRANSLATION.—Between the Pol and the Ana Sagar Lake a hundred thousand cartloads of treasure lie buried, which may be used in times of famine or stress.

Passing through the Lakshmi Pol we come to the second line of fortifications, the entrance to which is by a much-broken gate now known as the *phuta darwaza* (broken gate). Ascending by the winding road, near to the main gate of the fortress stands a small bastion and the remains of a wicket (*khidki*), which used to be called *gugandi ki khidki*, or the rubbish wicket. A little further on is the main gate of the fortress, now called the *baḍa darwaza* (principal gate), said to have been called *fateh darwaza* in Mussalman times. Originally this was the only gate to the fortress, a small postern or *khidki* having been afterwards opened in the centre of the fourth bastion, counting eastwards from the principal gate. This gate is so situated as to be easily made inaccessible.

The remaining portals are to the north-west, and serve to guard the passage from the plains across the lowest hills to the semi-circular road on the range above, which continues its southerly course to the fortifications thrown across the northern edge of a deep ravine on the west of Taragarh. These are named *Bhawani Pol, Hathi Pol* and *Arkot ka darwaza* (the gate of the cross fortification).

There are 14 bastions in the wall of the fortress. Counting eastwards from the *Bara Darwaza*, the first three are the *Ghungat*, *Gugadi* and *Phuta* bastions. The fourth is the *Nakarchi ka burj*, in which is the small postern which gives the nearest access to the city. The fifth is the *Singar Chanri Burj*, near the house built by Major Repton, Deputy Commissioner about 1865 A.D., now belonging to a firm of Hindu bankers. The sixth is the *Arparka Atta* or the bastion commanding both sides of the ravine. Near it is the *Janu Naik ka Burj*, and next to it is the *Pipli-wala Burj*. The ninth is the *Ibrahim Shahid ka Burj*, The tenth is the *Dorai Burj*, called after the village *Dorai*, situated opposite to it three miles away. The eleventh is the *Bandra Burj* (monkey bastion). The twelfth is the *Imli ka Burj*, so called from a tamarind tree which used to flourish near it. The thirteenth is the *Khidki ka Burj*, and the fourteenth is the *Fateh Burj*, near the principal gateway.

It is, however, on the promontory that fortified bastions with cannon-stands are to be seen. The bastion at the head of the promontory is the *Khidki ka Burj*. The next to the south of it is the *Hakani Bakani Sayad ka Burj*, which is the most important of the three bastions. It overlooks a line of rugged rocks, amongst which are two small water reservoirs. The bastion standing on the extremity of the promontory, the farthest of the outer works on the south, is called the *Husein Burj*, and overlooks the deep ravine by which runs the road leading to Nasirabad.

These ruined bastions alone remain to remind the visitor of the great deeds done and renown won by warriors long since forgotten. Not a piece of metal now remains to show that at one time they held their heads high, armed with deadly

weapons of war, defying attack, and were the abode of heroes who had conquered death. Now—

"There they stand as stands a lofty mind,
Worn but unstooping to the baser crowd,
All tenantless save to the crannying wind,
Or holding dark communion with the cloud."

But, as Lord Byron says :

"————there is a power
And magic in the ruined battlement,
For which the palace of the present hour,
Must yield its pomp, and wait till ages are its dower."

Water Supply.—To store water there are five reservoirs inside the fort and one outside it. The latter, called the *Nana Sahib ka Jhalra*, near the *Nakarchi ka Burj*, was built by Sivaji Nana, Governor of Ajmer, in 1791 A.D. There is another water reservoir within the fortress near this Burj called the *Gol Jhalra* (circular tank), also built by Nana Sahib. Another *jhalra* of about the same size as the *Gol Jhalra*, called the *Ibrahim Sharif ka Jhalra*, is situated near the bastion of that name. Near the *Bandra Burj* is another large reservoir kept in good repair. In addition to these, there is the *Bada Jhalra*, the principal tank, perhaps of the same date as the fortress, situated in the centre of the citadel. Of the four *chhatrees* that stood on the four corners of this tank, one alone remains. The marble remains of two of them lie in the enclosure round the shrine of Miran Sayad Husein. Unlike the Mussalmans of the city, who immerse their *tabuts* in water, the Mussalmans of Taragarh bury them in a corner of the *Jhalra* in front of the *Tibari*, in the enclosure called the *Karbala*. Near this *Jhalra* were two reservoirs for ghee (clarified butter) and oil for the use of the besieged. Bishop Heber, who visited Ajmer in 1825 A.D., describes them as 'store-houses like wells, where corn, ghee, etc., used to be

kept."[1] The reservoirs have since been filled up and now form a level open space between the barrack lines.

Population.—The permanent population of Taragarh consists of the Khadims of the Dargah of Miran Sayad Husein, about 80 families, 500 souls, with the addition in summer of about 100 men (with their followers) from the European troops stationed at Nasirabad. There is a good Government Dâk Bungalow for travellers, as well as a rest-house belonging to the Rajputana-Malwa Railway for the use of its officers, and a bungalow for the use of the United Free Church Missionaries. These and the house built by Major Repton and the military barracks are the only houses built during the English occupation of this fortress. The houses of the Khadims are situated to the north and north-west of the Dargah.

Dargah Miran Sahib.—The Dargah stands on the highest point of the fortress, and is an oblong building. Miran Sayad Husein Khangsawar,[2] Governor of the fortress, is said to have been slain on *Rajab* 17th, H. 598 (1202 A.D.) during an attack on the fort by the Rajputs,[3] and was interred along with the other Mussalmans killed at the time.

For four and a half centuries no Dargah of Miran Sayad Husein existed in the fort, and no honours appear to have been paid to him. Abul Fazal, the prime minister of Akbar, and author of the celebrated *Ayeeni Akbari* and *Akbarnama*, speaking of Akbar's visit to the shrine of Khwaja Muinuddin Chishti at Ajmer in 1870 A.D., says:

و روز دیگر بہ تماشای قلعہ اجمیر کہ برقلئہ کوھی واقع است متوجہ شدند ودراں عالیمقام بزیارت سید حسین خنگ سوار کہ درزبان عوام از اولاد امام زین‌العابدین است پرداختہ تبرک جستند—وتحقیق

[1] Heber's Journal, Vol. II, page 48.

[2] His father's name was Sayad Asghar Husein and mother's, Bibi Hajra.

[3] This event is not related in any contemporary history.

آنست که سید از ملازمان شهاب‌الدین غوری است هنگامی که فتح هندوستان کرده مراجعت نموده اورا بشقراری اجمیر گزاشت واو انجا نقد حیات سپرد بسرور ایام وهجوم عوام بولایت مشهور گشت و تربتش مطاف عالمیان شد—

TRANSLATION.—The next day he (the Emperor) set out to view the fortress of Ajmer, which is situated on the summit of a hill, and in that magnificent place paid his respects to Sayad Husein Khangsawar, who, according to the common report, is a descendant of Imam Zainul Abdin, and sought *tabarruk* (gift from a sacred place) there. But the fact is, the Sayad was one of the servants (ملازمان) of Shahabuddin Ghori, and at the time when he conquered Hindustan and returned, he (Sultan) left him (Sayad Husein Khangsawar) as the Revenue Collector (شقدار) of Ajmer. He died there, and after a lapse of time, and owing to people coming there in large numbers, became famous as a saint (ولي), and his tomb became a place of popular worship (مطاف عالميان).

The access to the Dargah is from the east, through a portal called the *Dhol Darwaza* (drum gate). Facing this gate is the *Baland Darwaza* or the high gate, which is the principal entrance to the Dargah. This gate, which is 64 feet high and 17 feet wide, was built of red sandstone by Ismail Qali Khan,[1] Subedar of Ajmer, in H. 976 (1569 A.D.) during the time of Akbar. This gate gives access to the outer court of the Dargah, wherein to the right of the gateway is a *tibari* called the *nakar khana*, a *sahan chirag*, courtyard lamp to light the courtyard, and dalans on the southern and northern sides of the courtyard

[1] The following lines are inscribed on a stone fixed in the northern wall of the gate :—

بعهد بادشاه آسمان قدر — پناه ملک و ملت ظل یزدان
جلال الدین محمد اکبر آن شاه — که دارد در نگین ملک سلیمان
بدین درگه که همچو کعبه آمد — سوادش عین نور و نور اعیان
بنا فرمود این ایوان عالي — کریم‌الذات اسمعیل قلي خان
رکاخ دلکشا تاریخ اتمام — اگر خواهد کسے می یابد آسان—
کتبه الراجی درویش محمد الحاجي المشتهر برمزي

to accommodate visitors. A small door facing the *Baland Darwaza* leads to the inner courtyard, in which is situated the mausoleum of Sayad Husein. At the door of the mausoleum is the tomb (always kept covered with green cloth) of the Sayad's favourite horse named *Khang*, after whom the Sayad is called *Khangsawar*.

The mausoleum is a square building having *tibarees* towards the south and west. The *tibari* to the south is partly of white marble, and was built by Balarao Inglia in H. 1222 (1807-8 A.D.);[1] that to the west, by Gumanji Rao Sindhia in H. 1227-29 (1812-14 A.D.)[2]

The tomb stands in the centre of this open square, and is surrounded by a marble screen (*katera*) about four feet high. On the tomb is a cloth canopy. In the *katera* two or three pieces of looking-glass are crudely fixed in mortar. At the head of the tomb on the *shahida* (a vertical piece of stone fixed on tombs of persons killed in warfare) is placed a round turban.

The chronogram on the southern door of the *katera* gives the date of its construction as 1810 A.D. The first construction in lime masonry built over the tomb was in

[1] The following verses are inscribed on a stone fixed in this *tibari* :—

از بشارت سید الشهدا حسین خنگ سوار
کرد دالاں راو بالا انگلیا پیش مزار
یك هزار دو صد و افزوں ازیں کن بست دو
سال هجرت خانه بیت‌الله باید شمار—

[2] The verse—

معدن نور منبع اسرار هست درگاه شاه خنگ سوار
ساخت دالان که هست رشک بهشت راو گمانجي سیندهیا بوقار

is inscribed on a stone in a wall of the *tibari*.

1615 A.D., by Aitbar Khan, *alias* Mumtaz Khan, a Moghal officer of Akbar and Jahangir. [1]

In the open space in front of the northern entrance to the Dargah are two iron cauldrons (*degs*) to cook food for the poor. These are much smaller than those in the Dargah of Khwaja Muinuddin Chishti. One of them was presented by Emperor Jahangir and the other by Mulla Madari. Of the three villages bestowed on the Dargah for its maintenance (the average annual revenue of which is Rs. 4,367), two were given by Akbar and the third (*Dorai*) by the Sindhia.

The only other thing in connection with Miran Sayad Husein in Taragarh is the *Ganj Shahidan* (Treasury of Martyrs). It is a small enclosure outside the Dargah, and is full of small tombs, built over the Mussalmans slain by the Rajputs in 1202 A.D., when the garrison to the last man was put to the sword.[2] The enclosure wall was built by Wazir Khan Kallan, an Amir of Jahangir in 1613 A.D.

Between the *Phuta* gate in the outer line of fortifications and the *Bada* or *Fateh Darwaza*, near a bend in the road, lies a large boulder called the *Adhar Silla* (unsupported slab). It is partly whitewashed, and the Khadims of the Dargah of Miran Sahib say that during an attack, the Hindus who were in the fort threw it by magic so as to fall on Miran Sahib, but that the latter saw it coming, and addressing it said: "If thou art come from God, fall on my head; if magic has sent thee, stay here." Marks of the Miran Sahib's two fingers and the stick with which he touched it, and of the place where it came in contact with his horse, are still shown to pilgrims.

[1] Six verses are inscribed on the southern door of the *katera*, the last of which—

از پے تاریخ او کردم سوال از عقل کل
گفت چو تاریخ او از روضے سلطان دین

gives the date as H. 1225 (1810 A.D.).

[2] Watson's Gazetteer of Ajmer-Merwara, page 10.

Archæology.—There is little left in Taragarh to interest a student of archæology. The names of the bastions and gates are all of modern date. The Dargah dates from the sixteenth century, and a great part of it has been built by the Hindus after the fall of the Moghal Empire. Except the sandstone basis of the circumvallation of the fortress, some of the outer fortifications on the adjoining hills and the names of the gates in such fortifications, and perhaps the *Bara Jhalra*, nothing now remains of the Hindu period except a pillared stone chamber called the *katchery* or court, "which," says Mr. Garrick,[1] the Assistant Archæological Surveyor of India, "from its generally massive construction and the heavy—disproportionately heavy—capitals of its supporting columns, must belong to the Hindu period, and therefore is unique."

The chamber is situated to the east of a range of barracks utilised as a church, and is exposed to full view from the western verandah of the Dâk Bungalow. The stone slab-floor of this chamber, which is used as a reading room by soldiers, is considerably below the level of the church-room adjoining it. It is a flat-roofed compartment containing 30 stone pillars each 11 feet high. A general belief exists on Taragarh that it was a *katchery* or court. It certainly looks as though the chamber was originally designed for a public building of some kind, either a law court, assembly-room, or hospital.

Colonel Tod writing on the 4th December 1818, says: "The reader will see as much of this far-famed fortress as I did: the only temple visible was a modern-looking white-washed mosque lifting its dazzling minarets over the dingy

[1] Archæological Survey Report for 1883-84, page 42.

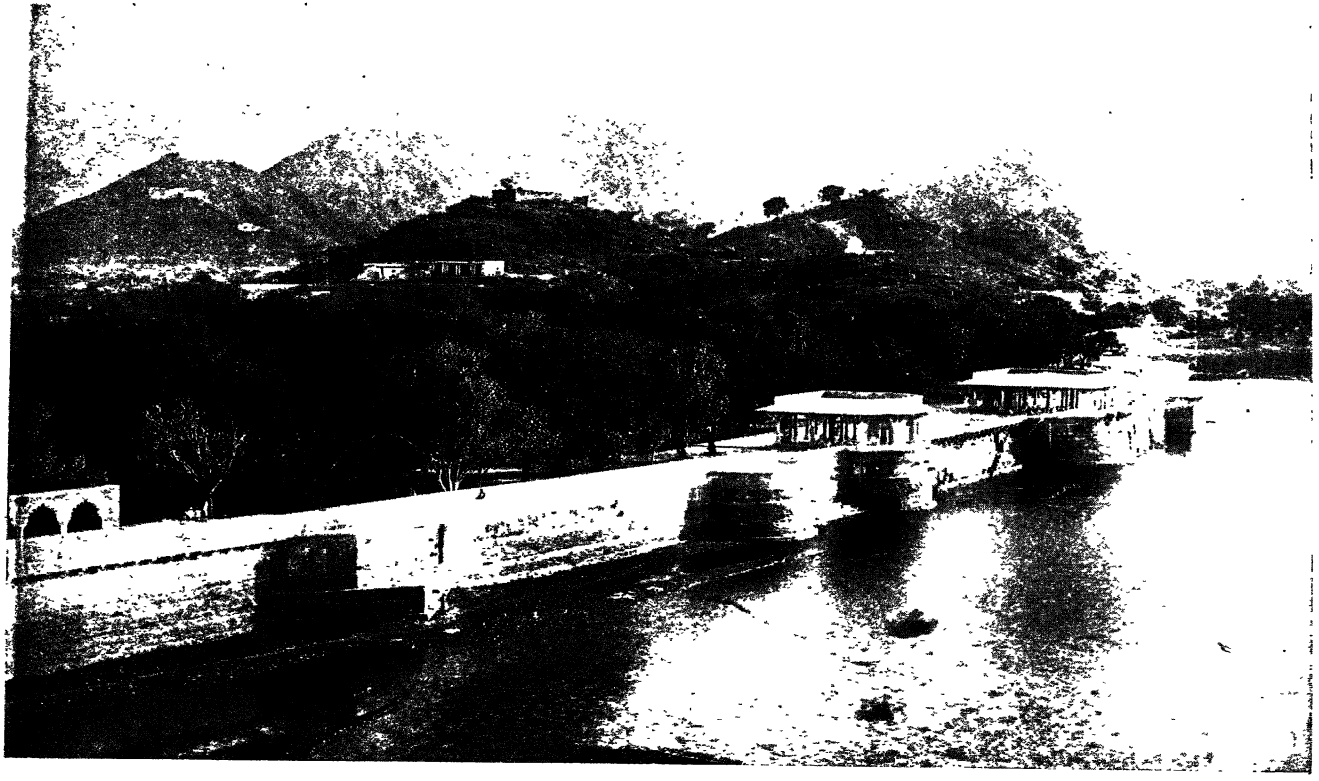
antique towers of the Chohan : he who seven times captured the Sultan and seven times released him." [1]

This far-famed fortress has sustained so many assaults, so many sieges, and has been occupied by so many masters that the character of the fortress is now completely changed, and even before its final dismantlement, during the time of Lord William Bentinck, the place had lost much of the architectural interest usually attached to such places.

The ancient walls and towers raised by Ajaipal are hardly of any account now. But—

"There was a day when they were young and proud
Banners on high, and battles passed below;
But they who fought are in a bloody shroud,
And those which waved are shredless dust ere now,
And the bleak battlements shall bear no future blow

[1] Tod's Rajasthan, Vol. I, page 782.



THE ANA SAGAR AND THE BARADARIES.

CHAPTER V.

ANA SAGAR AND THE BARADARIES.

THE most picturesque sight in Ajmer is the famous Ana Sagar. It is an artificial lake formed by throwing up an embankment between two hillocks named *Bajrang Garh* and *Khobra Behrun*, after the respective Hindu temples built on them. The lake was constructed by King Arnoraja or Anaji (about 1135-1150 A.D.), the grandfather of the celebrated Prithviraj Chohan. "The Ana Sagar," says Mr. Caine, "is one of the loveliest tanks in India."[1]

The lake when full has a circumference of eight miles.[2] It lies hemmed in on all sides by hills, with the lofty Nâgpahar as its background. It is, says Dr. Fuhrer, "perhaps the greatest of the various natural beauties that combine to make Ajmer one of the most remarkable of the old native cities of India."[3]

Its catchment area has been diminished since the construction in 1891 A.D. of another reservoir near the hills of Ajaipal, called Foy Sagar, after the engineer, Mr. Foy, who designed it.

On the southern side, Ana Sagar is fringed by ghats and gardens built mostly during the early days of British rule by wealthy Hindu residents of Ajmer. On the hill near its weir stands the Residency, where the Honourable the Chief

[1] Picturesque India, page 82.

[2] Tod's Rajasthan, Vol. 1, page 783.

[3] Archæological Survey Report for 1902-03.

Commissioner of Ajmer-Merwara resides during his stay in Ajmer.

Ana Sagar supplied drinking water to the city of Ajmer[1] before the construction of the Foy Sagar, by two underground masonry channels, one passing through the city, and the other outside it to the Surajkund, near the railway station. "Besides the beauty it adds to the vale of Ajmer," says Colonel Tod, "it has a source of interest in being the fountain of the Luni River, which pursues its silent course until it unites with the eastern arm of the delta of the Indus. The point of outlet is at the northern angle of Daulat Bagh (garden of wealth) built by Jahangir. The water is not unwholesome, and there are three outlets at this fountain-head for the escape of the water fitting its periodical altitude. The stream at its parent source is thence called the *Sagar-mati.*[2] It takes a sweep northward by Bhanwata and Pisangan, and at Govindgarh is joined by the Saraswati from Pushkar; when the united waters (at whose *sangam* or confluence there is a small temple to the *Manes*) is called the Luni."[3]

An interesting account of Ana Sagar during a storm of rain is given by Sir Thomas Roe in his Journal under date the 20th August, 1616 A.D. He says: "The 20th day and the night fell a storm of rain called the elephant,[4] usual at going out of the rains, but this was extraordinary, for there ran such streams into the tank, whose head is of stone, in show exceeding

[1] Bishop Heber says: "Ana Sagar supplies abundance of excellent water to the citizens of Ajmer, is full of fish, and should, if there were any boats, be an excellent place for sailing."—*Journal*, Vol. II, page 49.

[2] The stream takes its rise in the Ajaipal hills, and is known as the *Bandi Nadi* till it empties its waters into the Ana Sagar.

[3] Tod's Rajastan, Vol. I, page 783.

[4] Thevenot explains the name as derived from the shape of the clouds at the time of the storm. The early Portuguese appear to have given this name to the storm which they usually experienced every year upon the coast in the beginning of September.

strong, yet the water was so grown that it broke through one place, and there came an alarm and sudden fear that it would give way and drown all that part of the town where I dwelt, insomuch that Prince Khurram [1] and all his women forsook their house; my next neighbour carried away his goods and his wife on his elephants and camels to fly to the hill-side. All men had their horses ready at their doors to save their lives, so that we were much frighted and sat up till midnight, for that we had no help but to flee ourselves and lose goods, for it was reported that it would run higher than the top of my house by three feet and carry all way, being poor muddy buildings; fourteen years before, a terrible experience having showed the violence, the bottom of the tank being level with our dwelling and the water extreme great and deep, so that the top was much higher than my house, which stood at the bottom in the course of the water every ordinary rain, making such a current at my door that it run not swifter in the arches of London Bridge, and is for some hours impassable by horse or man. But God otherwise disposed it in His mercy. The king caused a sluice to be cut in the night to ease the water another way, yet the very rain had washed down a great part of the walls of my house and so weakened it in divers places that I feared the fall more than the flood, and was so moiled [2] with dirt and water that I could scarce lie dry or safe, for that I must be enforced to be at new charge in reparation. Thus were we every day afflicted: fires, smoke, floods, storms, heat, dust, flies and no temperate or quiet season."

The embankment built by Anaji is broad and massive and is faced with stone. It is 1,102 feet long. Nothing is

[1] Afterwards Emperor Shah Jahan.

[2] Moile, not too much underground.—*Bacon's Essay on Plantations.* Here it means "softened by moistening."

known of the buildings which may have stood on it before the sixteenth century. "The beauty of the Lake Ana Sagar,' says Captain Cole, "made it a favourite resort of the Moghal Emperors, and the valley became filled with their palaces and gardens."[1] Rousselet says: "One of the most beautiful is Daulat Bagh, or garden of splendour, built by Jahangir in the sixteenth century."

The Emperor Jahangir, with the eye of an artist, at once saw the beauty of this spot and erected palaces, mentioned as "*Mahalat-i-Jahangiri* by contemporary historians of the Moghal period. These palaces are alluded to by Sir Thomas Roe in his account of the dinner given to him by a Moghal noble named Jamaluddin Hasan, as well as in the entry in his Journal under date the 19th June 1616 A.D., when he says that Jahangir removed his Court to Hauz Jammal,[3] and remained there from the 19th to the 23rd June.

Sir Thomas Roe says: "He (Jamaluddin Hasan) borrowed of the king his house and garden of pleasure, Hauz Jammal, a mile out of the town, to feast me in, and invited me over night. I promised to come. At midnight he went himself and carried his tents and all furniture, and fitted up a place by the tank-side very handsomely. In the morning I went. He met me with much civility and carried me into his room prepared for me, where he had some company and a hundred servants attending two of his sons, he having thirty. He showed me the king's closets and retiring rooms, which were painted *á lá antique*, and in some panes were pictures of the French kings and other Christian princes."[4]

[1] Preservation of Ancient Monuments in Rajputana.

[2] India and its Native Princes.

[3] The place was called Hauz Jammal evidently after the beautiful fountain reservoir, near the flight of steps leading from the second to the third terrace of the embankment.

[4] Journal, Vol. I, page 238.



EMPEROR SHAH JAHAN.

Of Jahangir's palaces, the only remnant now standing is the masonry ruin by the side of the road leading from the embankment to the Qaiser Bagh, near where the surplus water of Ana Sagar emerges from under the road, and trickles down to the culvert at the northern entrance to the Daulat Bagh. It was left to Shah Jahan, perhaps the greatest of the kings who adorned their countries with beautiful buildings, to erect a marble parapet on the embankment 1,240 feet long, and to put up five Pavilions (*Baradaries*) of polished marble, incomparable in elegance and beauty, and a *hammam* or Turkish bath, in 1637 A.D. "These elegant marble Pavilions," says Captain Cole, the Curator of Ancient Monuments in India, "command an incomparable view of the town, and the mountain is reflected as in a crystal mirror. The garden is of great extent and full of venerable trees."[1]

Of the five Pavilions the third from the south, the largest (46 feet long) and the most perfect, built after the model of the Diwan-i-Khas in the Delhi Fort, was allowed to stand intact, all the others being converted into offices and residences. The two Pavilions at the southern end (29 feet and 26 feet 6 inches long respectively) were fitted up as a house for the Superintendent of Ajmer, when Ajmer passed from the Sindhia to the English in July 1818 A.D. It was in this house that Col. Tod breakfasted with Mr. Wilder, the first Superintendent of Ajmer, on the 2nd December 1819 A.D., and both discussed how best they could promote the prosperity of Ajmer and Bhilwara.[2] And it was in this house that Bishop Heber, when he came to Ajmer on the 7th February 1825 A.D., stopped with Mr. Moore. He says in his Journal: "Mr. Moore lives in a small house fitted up out of a

[1] Preservation of Ancient Monuments in Rajputana. "A beautiful park full of fine old trees."— *Caine's Picturesque India*, page 78.

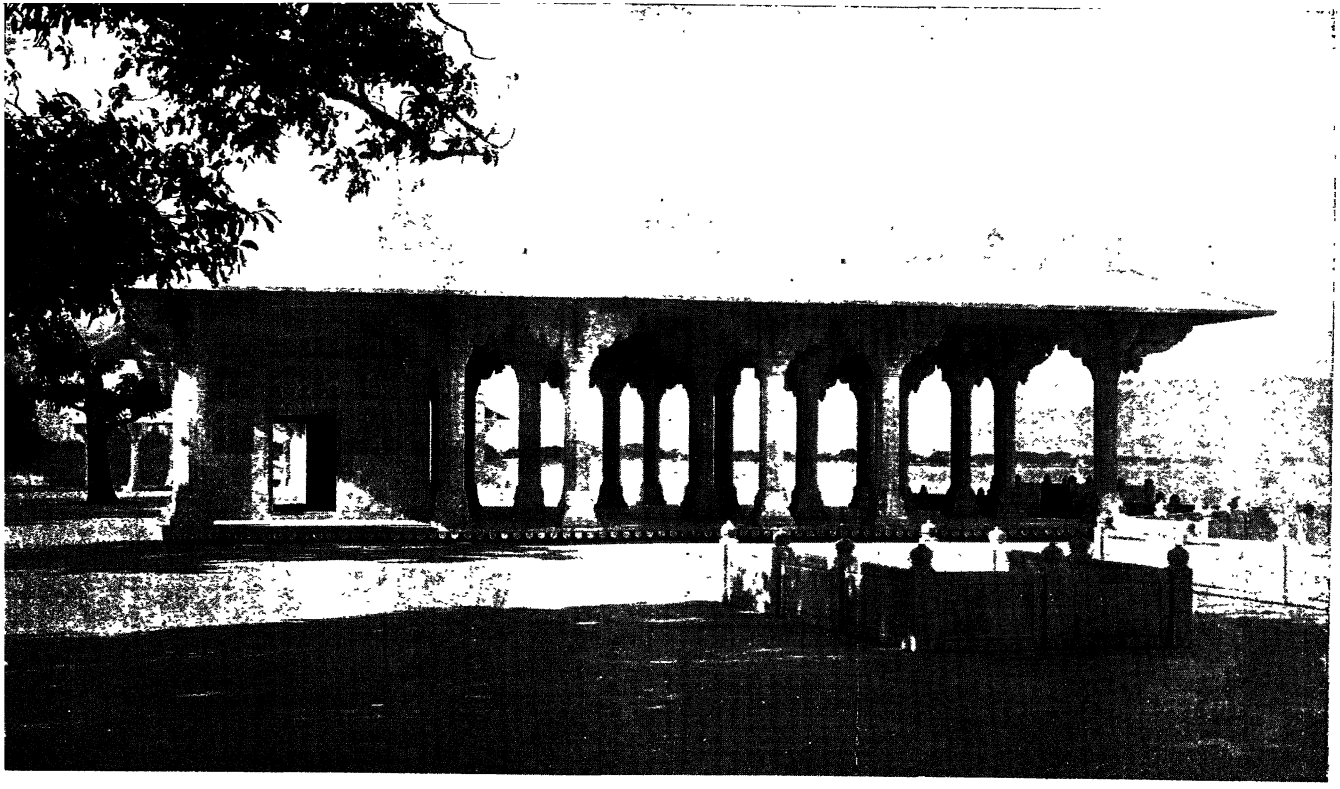
[2] Tod's Rajasthan, Vol. I., page 777.

summer house erected by Shah Jahan on the very head of Ana Sagar, with its water beating against the basement."[1]

The fourth Pavilion (44 feet 6 in. long) was converted into a station reading-room and library, and subsequently used as the municipal office. The fifth Pavilion was converted into a bungalow, where the Deputy Commissioner of Ajmer, and later, the Civil Surgeon, generally resided.

The fourth Pavilion was the first to be restored to its original state. In 1892 A.D. the additions were demolished, the municipal office was removed to the south-eastern bastion of the magazine, and the Pavilion restored at a cost of Rs. 1,234. The other Pavilions, the first, second and fifth, however, were not touched till His Excellency Lord Curzon, during his visit to Ajmer in 1899 A.D., ordered the restoration of the embankment and the buildings on it to the state in which theMoghals had left them. This has been done at a total cost of Rs. 40,062. The Commissioner's house was demolished and the first and second Pavilions were restored. But in the case of the fifth Pavilion, little of the original marble was found. The three arches fronting the lake alone remained, with corner wing pieces, which latter were removed; and with the exception of the three arches (31'-6" long) the whole of the site has been turfed. The position of this Pavilion, standing as it did at the water weir, shows that a large Pavilion had been originally erected here, and that it was bodily removed from this place probably by the successors of the Moghals. The only building in Ajmer of the style of these Pavilions is the marble Hindu temple in the Magazine on the third story adjoining the south-western bastion. A comparison of this construction with the Pavilions on the Ana Sagar irresistibly points to the fact that in all probability this is the fifth

[1] Journal, Vol. II., page 49.



A Baradari.

Pavilion removed from the embankment to the Magazine and used as a Hindu temple, when the Marhatta governors took up their residence there.

The Turkish bath, which for long was used as the Commissioner's office, has been dismantled and the ground floor alone preserved. It is to be hoped that care will always be taken of the old and "venerable trees" on the embankment, "beneath whose shades" Captain Cole supposes, though wrongly, that "the haughty Jahangir received the ambassador of an English sovereign."

There was at the head of the stairs leading from the second to the third terrace, to the right as we ascend them, a palace surrounded by marble lattice work of the time of the Moghals, where the Government Treasury was at one time located. The building was afterwards dismantled, and now a *chabutra* alone remains to mark the site of the palace.

Daulat Bagh was laid out by Jahangir as a royal pleasure garden, and was in no sense a public garden. It was a walled enclosure constructed primarily for the use of the inmates of the harem. The walls were only demolished when the gardens were extended during the time of Mr. L. S. Saunders, Commissioner of Ajmer (1870-1884 A.D.).

The square tank (50 feet by 50 feet) surrounded by a marble platform, in which fountains throw beautiful sprays of water from the centre and the corners, is of Jahangir's time, and is still in a good state of preservation.

The Emperor Jahangir relates in his Memoirs that it was in Ajmer that the *otto* of roses was first manufactured in India during his reign, and that the invention was due to

the observation and inventive faculty of his mother-in-law, the mother of the Empress Nur Jahan. [1]

The Daulat Bagh and Kaiser Bagh are now public gardens, maintained by the Municipality, where in their season roses in rich profusion still continue to delight the eye and to perfume the atmosphere by their sweet fragrance.



[1] Tuzac-i-Jahangiri ; also Elliot's History of India, Vol. VI, page 338.

CHAPTER VI.

VISAL SAR.

THIS beautiful lake, now called Bisla, was in ancient times one of the most notable features of Ajmer. It is an artificial lake, oblong in shape, built by the Emperor Visaldeva, who reigned about 1152-1163 A.D.

The celebrated *Prithiraj Rasa* says that the Emperor, returning from a hunting party, one day finding springs of water and hills amidst beautiful surroundings, called his ministers and ordered a lake like Pushkar to be built.[1]

तव देखि नरिन्द अनुप ठाम
निर्झर गिरिन्द बनपूजसि राम
बुल्लाय लिए मंत्री प्रधान
सर रचो इहां पहुकर समान.

And Visalsar was constructed accordingly. It received the overflow from Ana Sagar, built by Visaldeva's father, Annaji or Arnoraj (1135-1150 A.D.), as well as water flowing down the western and northern slopes of Taragarh and the adjacent hills this side of Lakshmi Pol, through the Inderkot. It is about 2½ miles in circumference. The surrounding embankment was faced in stone, with steps leading to the bottom of the lake. Temples and houses stood all round, and there were two islands in the lake, on which stood palaces for the king.

[1] Prithiraj Rasa, Adiparwa, Chhand 364.

Though the embankment remains all round in a more or less ruined state, as also the massive stairs on the eastern side, a short distance from the water weir, nothing is left of the temples and buildings to mark the ancient grandeur of the place.[1] Images were extant on the embankment during the time of the Marhattas (1790-1818 A.D.), which sent forth jets when the water rose to their lips.

The islands are hopelessly ruined, though marks of a reservoir and foundations of buildings on them remind the spectator that in ancient times the Visal Sar was a beautiful lake with island palaces fit to adorn the capital of an Emperor distinguished as much for letters as for valour.[2] This splendid place appears to have been partly destroyed because of the temples standing there, during the early Mohamedan invasions. Up to the time of Jahangir the place had some pretensions to beauty, as the Emperor in his memoirs (*Tuzak Jahangiri*) says that while at Ajmer in 1615 A.D., he ordered repairs to be executed to the lake.[3]

The English church now stands on the south-west embankment of the lake, where once stood the temples of the sun-god. In the north-east corner of the lake, on the embankment, is an enclosure containing *chhatrees* and *chabutras* built over the remains of the ancestors of the *Oswal* Seths called the *Dada bári* (ancestors' enclosure).

The Bisla Lake is unfortunately too far gone to ruin to admit of restoration; but it is earnestly hoped that this relic of

[1] "The vestiges of an island are yet seen in the lake, and upon its margin; but the materials have been carried away by the Goths."—*Tod's Rajasthan*, Vol I, page 783.

[2] *Vide* Chapter VII, p. 81.

[3] Jahangir is said to have built a palace on the banks of this lake.

ancient days, emblematic of the most glorious period of the history of Ajmer, when it was the capital of the Hindu Empire in India, may be protected from further assaults of the railway, and preserved in a condition in which it existed when St. George's banner first began to float over the *Kangras* of Ajmer.



CHAPTER VII.

ADHAI-DIN-KA-JHONPRA.

FROM an antiquarian as well as an architectural point of view, the *Adhai-din-ka-Jhonpra* is one of the most important buildings in India. General Cunningham says: "There is no building in India which either for historical interest or archæological importance is more worthy of preservation." Colonel Tod holds it to be "one of the most perfect as well as the most ancient monuments of Hindu architecture" [1] still preserved.

In its conception and execution, this building was a fit monument of the reign of Emperor Visaldeva. As a work of art, it was an exquisite ornament of the Capital of his Empire. As a specimen of Hindu sculpture, this college building marks the high water-mark of excellence attained in that art. "For gorgeous prodigality of ornament, beautiful richness of tracery, delicate sharpness of finish, laborious accuracy of workmanship, endless variety of detail, all of which are due to the Hindu masons, this building," says General Cunningham, "may justly vie with the noblest buildings which the world has yet produced." [2]

"Nothing," says Mr. Fergusson,[3] "can exceed the taste with which the Kufic and Tugra inscriptions are interwoven with the more purely architectural decorations, or in the manner in which they give life and variety to the

[1] Annals and Antiquities of Rajasthan, Vol. I, page 778.

[2] Archæological Survey of India, Vol. II, page 263.

[3] History of Eastern and Indian Architecture, page 513.



THE ADHAI-DIN-KA JHONPRA.

whole without ever interfering with the constructive lines of the design. As examples of surface decoration, the Jhonpra and the Mosque of Altamash at Delhi are probably unrivalled. Nothing in Cairo or in Persia is so exquisite in detail, and nothing in Spain or Syria can approach them for beauty of surface decoration."

Dr. Fuhrer says: "The whole of the exterior is covered with a network of tracery so finely and delicately wrought that it can only be compared to fine lace."[1]

Name.—The name Adhai-din-ka-Jhonpra is not an old one. It nowhere occurs in any historical or other writing. The building was in old days known only as a musjid, and for centuries this was the only mosque in Ajmer. No mosque is anywhere known as a Jhonpra. The name Adhai-din-ka-Jhonpra was given to it, as fakirs began to assemble here in the times of the Marhattas (latter half of the eighteenth century) to celebrate the *urs* anniversary of the death of their leader, Panjaba Shah, which lasted for two-and-a-half days.

History.—Colonel Tod supposed that the building was a Jain temple which was converted into a mosque by the early Mussalman invaders, while General Cunningham supposed that it was built in two-and-a-half days, as its name implies, of the spoils of Hindu temples demolished by the bigotry of the conquerors. Both hypotheses are incorrect. A close examination of the materials used as well as the general plan of the building clearly shows that it was neither a Jain [2]

[1] Archæological Survey Report (N.-W.P.) for 1893.

[2] "In 1902 a large white marble *linga* was discovered in the course of excavation in the court-yard. This confirms the Brahmanical character of the early temple, often incorrectly described as Jain."—*A. L. P. Tucker in the Archæological Survey Report for 1902-3*, page 81.

Mr. Cousens, Superintendent, Archæological Survey, Western India, in his report, dated the 28th April, 1900, says: "The work is not of Jain origin. It is distinctly Brahmanical. Amongst the mutilated sculptures are those of Mahakali, Shiva, Parbati and Kuver."

temple, nor was it built in two-and-a-half days, of the materials of several templs. Even its conversion into a mosque took several years.

It was originally one building, as the design easily traceable plainly shows, and was used as a college-house. It was built in the form of a square 259 feet each side, with cloisters on all the four sides enclosing a spacious court-yard, and four splendid star-shaped cloister towers on the four corners, surmounted by magnificent *chhatrees*. The building stood on a high terrace, and was originally constructed against the scarped rock of the hill, having the *Saraswati Mandir* (temple of learning) on the western side, and entrances towards the south and east. The interior consisted of a quadrangle 200 feet by 175 feet. The college was built about 1153 A.D. by Visaldeva, the first Chohan Emperor of India.[1] A comparison of this building with an almost similar one at Dhar, also converted into a mosque, and which is still known as *Raja Bhoja's Pathshala* (school), would remove all lingering doubts regarding its origin. The towers, the exquisitely-designed fluting and ornamental bands of the columns, and the wonderful cloisters in the shape of a quadrangle, which originally extended to 770 feet, and of which only 164 feet are now left, were destroyed by the ignorant bigotry and fanaticism of the Afghans of Ghor, who attacked Ajmer under Shahabuddin Ghori in 1192 A.D.

They then began to convert it into a mosque; the alteration consisted principally of the addition of the magnificent screen-wall, consisting of seven[2] arches fronting the western side, and the insertion in the back wall of the inevitable *mehrab* or arch inseparable from a mosque, and the erection of a pulpit

[1] Major Repton, in a printed report, says that a record in a Jain monastery in Ajmer states that the building was completed on Magh Badi 9th, Samvat 1132 (1075 A.D.), but this record is not known to exist anywhere.

[2] The number of columns of the old pillared hall ill fit in with the size of the arches, and clearly shows what is old and what is new.

or *mimbar* near it. The *imamgah* or *mehrab* in white marble was built in 1199 A.D., and the screen wall was added during the time of Sultan Shamsuddin Altamash, about 1213 A.D. The conversion was carried on under the management of different persons, the names of two of whom are recorded—Abubakar, the son of Ahmed (1200 A.D.), and Ahmed, son of Mohammad the Aariz. Thus, the work of reconstruction or conversion lasted from before 1199 to 1213 A.D., a period of more than fifteen years.

After the time of Shamsuddin Altamash, for about six centuries no one appears ever to have taken any notice of the *Jhonpra*. The slave dynasty disappeared; Lodies, Khiljees, Afghans, Sesodias, Rathors, came and went; Ajmer passed from the hands of one power to another, as it happened to be paramount in Upper India; the Moghals came, Akbar, Jahangir Shah Jahan and Aurangzeb all reigned in great splendour and disappeared; Rathors and Marhattas then held temporary sway and passed away. The earliest history of the Slave Dynasty, the *Tajulmaasir*, makes no mention of the building further than that Sultan Shahabuddin Ghori during his stay at Ajmer, "destroyed the pillars and foundations of idol temples, and built in their stead, mosques and schools,"[1] Nor does the *Tabqat-i-Nasiri* of Minhaj-ul-Siraj make any mention of it. The *Akbarnama*, *Tuzak-i-Jhangiri*, the *Badshahahnama*, the *Alamgirnama* are all silent about it. Strangely enough, Sir Thomas Roe, who lived in Ajmer during Jahangir's time for about a year (23rd December, 1615, to 1st December, 1616 A.D.), does not appear even to have known of its existence; Bernier says nothing about it, and even Colonel Broughton, who came to Ajmer in the train of Daulat Rao Sindhia in 1810 A.D., and who describes the Dargah, makes no mention of it in his "Letters from the Marhatta Camp."

[1] Elliot's History of India, Vol. II, page 215.

In 1818 A.D. Ajmer passed into the hands of the British, and in the following year, Colonel James Tod visited it. At his hands the *Jhonpra* for the first time received its due appreciation. Bishop Heber followed Tod in 1825 A.D., and though he has described the Fort of Taragarh, the Dargah and the Ana Sagar, he has not a word to say about the *Jhonpra*. General Cunningham, Director-General of Archæological Survey, inspected it in 1864 A.D., and gave a detailed description of it in the report for that year.

Daulat Rao Sindhia was the first ruler to take measures to protect this magnificent edifice by restoring the central dome and prohibiting the removal of stones. A slab was fixed to the left of the entrance gate of the *Jhonpra* forbidding Hindus and Mohamedans, in the name of their respective religions, to remove stones [1] from this ancient building. This slab inscription is dated Savan Sud 14th, S. 1866 (1809 A.D.). People, however, continued their depredations up to the time of Lord Mayo. Neglect and ill-treatment were now followed by solicitude and care, and repairs, though "not always very happy," were executed to the *Jhonpra* in 1875-1878 A.D., at a cost of Rs. 23,128. Restoration on more thoughtful lines was carried out in 1900-1903, at a cost of Rs. 7,538, under the supervision of Mr. A. L. P. Tucker, Commissioner of Ajmer-Merwara.

Description.—The mosque proper, which forms a part of the western side of the quadrangle, and which originally was the Temple of Learning, is 185 feet long by 57½ feet broad, inclusive of the screen wall, which is 185 feet long, 11½ feet thick, and rises to a height of 56 feet.

[1] We find stones, dressed and carved, from this building in almost every house in the Inderkot.

This screen wall, which Tod calls "a superb screen of Saracenic architecture," but which General Cunningham assigns to "a higher and nobler style of art than the Saracenic architects ever reached," consists of seven arches.[1] The three central arches are surrounded by three lines of writing, which are divided from each other by two bands of rich arabesque ornament. The two inner lines of writing are Arabic and the outer line is square Tughra or Kufic. The whole of the ornament[2] is boldly and deeply cut in a hard yellow limestone, and although somewhat discoloured by the weather, it still retains all its original sharpness of outline. "The central arch," says Colonel Tod, "is of that wavy kind characteristic of what is termed the Saracenic, whether the term be applied to the Alhambra of Spain or the mosques of Delhi, and I am disposed on close examination to pronounce it Hindu." It is 22 feet 3 inches wide. The remaining arches are all 13′-5¼″ wide.

These arches were not only constructed by Hindu masons but are of Hindu origin. Some European archæologists and students of architecture have wrongly supposed that the arch was unknown to Hindu architecture. The untenability of this view must be clear to those who are acquainted with the remarkable achievements of the Hindus in geometry, conic sections, mechanics and sculpture. All lingering doubt, however, has been removed by the discovery near Mirpur (Sindh) in 1909 A.D., of the Buddhist *Vihar* of the sixth century A.D., containing true arches, with keystones and domes, during an excavation by Mr. Cousens, late Superintendent of the Archæological Survey, Western Circle.

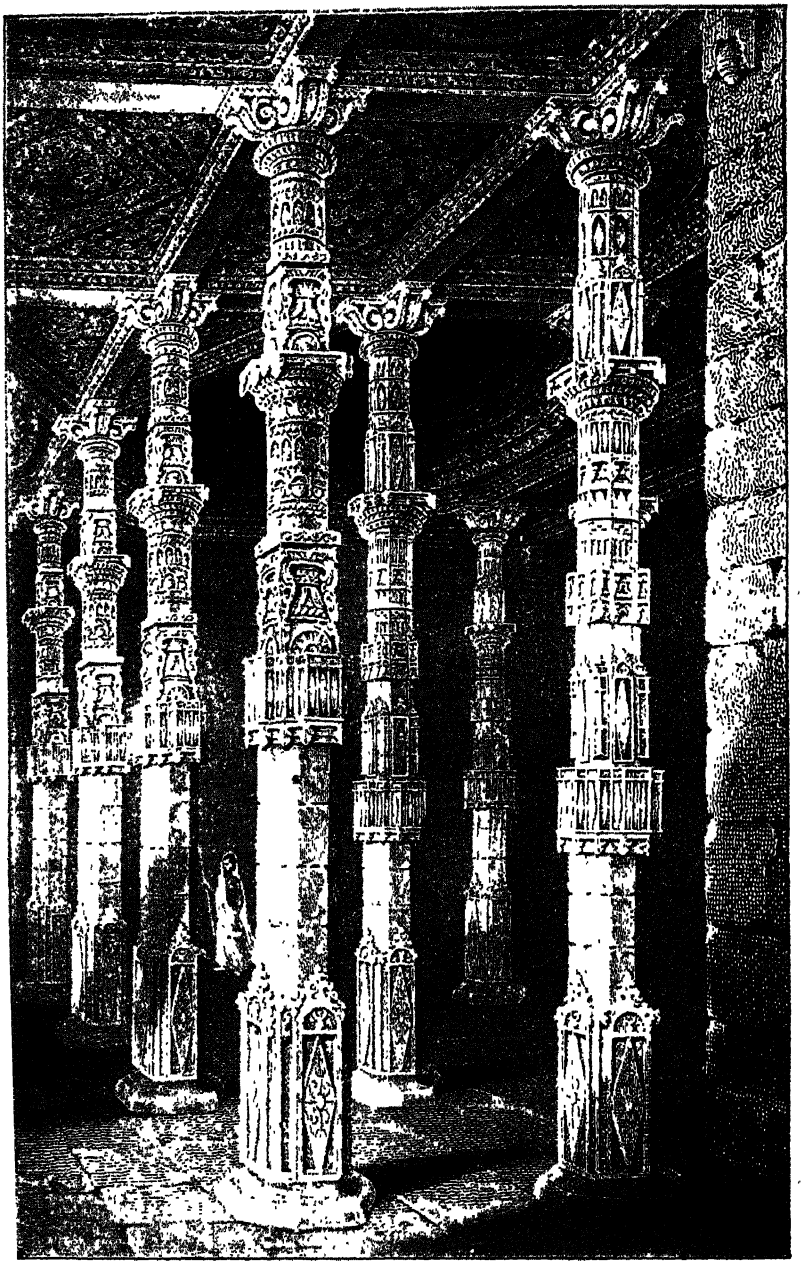
[1] Archæological Survey Report, Vol. II, page 263.

[2] "The decoration of the whole façade of this wonderful screen is of unique beauty."—*Caine's Picturesque India*, page 79.

Colonel Tod thinks that the early Mussalman invaders learnt the art of constructing arches from the Hindus.[1]

On entering the mosque by the central arch we see a vast pillared hall 248 feet long by 40 feet wide, covered by a flat recessed roof, which is divided into nine octagonal compartments corresponding with the seven arches of the screen

[1] Speaking of the ruins of Anhalwarra Patan he says : "About one hundred and fifty yards from the Jain Towers of Time stands the skeleton arch of a noble gateway. Were we to take this magnificent relic as a specimen of what the city of Anhal had been, we might at once solve a great problem in architecture; for it is one of the finest outlines of what is termed the Saracenic arch that I ever saw; and could we prove it to be Hindu in origin, we might discover in it the prototype of those in the Alhambra, and the varieties of the pointed style, denominated Gothic, spread over Europe. If, originally, it formed part of the circumvallation raised by Vansraj in 746 A.D., it would be nearly the period of the Alhambra, '*the edifice,' par excellence*, raised by Haroun in the Kingdom of Granada . . . I have elsewhere stated that so early as the eighth century, the arms of Islam were both on the Indus and the Ebro; but where did the Arab learn to turn this arch? Not from the Visigoth in Spain, nor from the architraved edifices of the ancient Greeks or Persians; not from Tadmor in the desert, nor from Persepolis; neither from Hauran nor from Haleb. Did they then invent and spread it over Europe; or did they acquire the knowledge of it from the Silpi or architect of the Hindus, who had their Vitruvius before Romulus was born? Of one thing we are confident, that this arch was erected by a Hindu mason, and that its ornaments are purely Hindu, and if the Arabians had anything to do with it, their merit was confined to the design. Can we reasonably concede even so much to probability? . . . The character of this architecture is of a much earlier date, being nearly that of the Ghorian dynasties preceding Alla, which afterwards gradually softened down until it attained the florid embellishments and effeminate though striking distinctions of the Moghal. The varied conceptions of the pointed style in Europe are much less easy to discriminate than those of the Indo-Saracenic, a term we may be permitted to use, in order to distinguish it from the simple Saracenic, as found in the Western conquests of the Arabians, who, as they and their successors invariably destroyed every edifice of religion, or converted it to the worship of Islam, have left us no means of determining what was purely Hindu. Were any artist, or any curious enquirer, to go to ancient Delhi, and live for a few months amongst the inexhaustible ruins of its various dynasties, he would be enabled to distinguish these with more accuracy from the architecture of the tombs, than from the pages of the historian, each having its character more clearly defined than the styles which we divide into Gothic, Byzantine or Tedesque, Saracenic, and Saxon. We may, I think, claim for the Hindus the invention of the Ogee or contracted arch, of which the pointed horse-shoe arch, as the Saracenic is not inaptly termed, is a modification, as this is the commonest form of their *torun*, the nuptial or triumphal arch. It is at least far more probable that the wealthy and scientific Hindu—whose claims to discoveries in the highest walks of astronomy, algebra, and all the subtleties of metaphysical lore, are placed upon an indisputable foundation—should be the inventor, than the roving Bedouin of the desert.—*Tod's Travels in Western India*, pages 224-26



Interior View of the Adhai-din-ka-Jhonpra.

wall and the two corners of the cloisters. In this hall there are five rows of columns, of which one row is placed against the back wall. Altogether there are 70 pillars now standing. These pillars have a greater height than those at the Kutub, and are more elegant in their sculpture and general appearance than the converted mosques in Malwa and Ahmedabad.[1]

"After confessing and admiring the taste," says Colonel Tod, "of the vandal architect, we passed under the arch to examine the more noble production of the Hindu. Its plan is simple and consonant with all the more ancient temples of the Jains. It is an extensive saloon, the ceiling supported by a quadruple range of columns, those of the centre being surmounted by a range of vaulted coverings; while the lateral portion, which is flat, is divided into compartments. But the columns are most worthy of attention. They are unique in design, and with the exception of cave temples, probably among the oldest now existing in India. On examining them, ideas entirely novel, even in Hindu art, are developed. Like all these portions of Hindu architecture, their ornaments are very complex, and the observer will not fail to be struck with their dissimilarity; it was evidently a rule in the art to make the ornaments of every part unlike the other, and which I have seen carried to great extent. There may be forty columns, but no two are alike. The ornaments of the base are peculiar both as to form and execution; the lozenges, with the rich tracery surmounting them, might be transferred, not inappropriately, to the Gothic Cathedrals of Europe. The projections from various parts of the shaft (which on a small scale may be compared to the corresponding projections of the columns in the *Duomo* at Milan), with the small niches still containing

[1] Captain H. H. Cole's Preservation of National Monuments in Rajputana (1881).

the statues, though occasionally mutilated, of the Pontiffs of the Jains, give them a character which strengthens the comparison, and which would be yet more apparent, if we could afford to engrave the details. The elegant *Cámacúmpa*, the emblem of the Hindu Ceres, with its pendant palmyra branches, is here lost, as are many emblematical ornaments, curious in design and elegant in their execution. Here and there occurs a richly-carved corbeille, which still further sustains the analogy between the two systems of architecture; and the capitals are at once strong and delicate. The central vault, which is the largest, is constructed after the same fashion as that described at Nadole; but the concentric annulets, which in that are plain, in this are one blaze of ornaments, which with the whole of the ceiling is too elaborate and complicated for description."[1]

The *Jhonpra* is the earliest specimen of a converted mosque having mazzina (towers for calling the Mussalmans to prayer), placed in the shape of two small *minars* on the top of the central arch in the screen wall. In the Kutub Mosque at Delhi, the Muazin's tower is a separate building (the famous lofty Kutub Minar), as those in the two mosques at Ghazni, which had only one minar each. In the Delhi mosque, the screen wall being only 8 feet thick, no *minar* could be placed on it, but in the *Jhonpra*, with its massive screen wall 11½ feet thick, the architect found it possible to erect two minars 10½ feet in diameter. These minars are in a ruined state now—"crumpled away to mere stumps," as Mr. Caine[2] says; but what remain shows that they were sloping hollow towers with 24 faces or flutes alternately right-angular and semi-circular, just like those of the celebrated Kutub Minar at Delhi; and like their prototype they were divided into separate

[1] Annals and Antiquities of Rajasthan, Vol. I., page 780.

[2] Picturesque India, page 79.

stages or storeys by horizontal belts of writing, of which two belts of the northern minar still remain partly legible. Of the southern minar only one storey is left, while the northern has two; and a part of the horizontal belt of writing, separating the second from the third storey, containing the name of Sultan Altamash with his titles, is lying in the open courtyard.

Inscriptions.—The *Adhai-din-ka-Jhonpra* is rich in inscriptions. While all of them are of importance, a few of them found buried in the court-yard in 1875-6 A.D. are of exceptional interest to the historian as well as to the student of Sanskrit literature. These, and the two small inscriptions, which refer to the construction of the original building, but being fixed in an out-of-the-way place long escaped observation, are in the Sanskrit language.

The two small inscriptions are placed on the lintels of the small stair-cases by the back wall of the cloistered hall, leading from the roof of the hall to the top of the Imamgah Mehrab of white marble. The one in the northern staircase is fading fast, while the other one is in good condition, and is श्रीविग्रहराजदेवेन कारितमायतनमिदं, which means: "This building was constructed by the illustrious King Vigraharaj." The other one simply says, "made by the illustrious King Vigraharaj."

The inscriptions recovered in 1875-6 A.D. consist of six tablets of polished basalt, inscribed in Devanagri of the twelfth century A.D., and are more or less in fragments. Four of these tablets contain fragments of two old plays in Sanskrit and Prakrit, hitherto unknown. On slabs one and two are engraved parts of the play called the *Lalita Vigraharaja Nataka*, "The lovely play of Vigraharaj," composed by the learned poet Somadeva, in honour of the Emperor Vigraharaj of Ajmer.

Dr. Keilhorn, who has edited these inscriptions in the Indian Antiquary, Vol. XX, page 201, says: "The two tablets (I and II) contain large portions of the *Lalita-Vigraharaja Nataka*, composed evidently in honour of the King Vigraharajadeva of Sakambhari, by the Mahakavi, the learned Somadeva. It opens with a conversation between Sasiprabha and the king (Vigraharaja), from which we may conclude that the king was in love with Desaldevi, a daughter of Prince Vasantapala [1] (who resided in Indrapur). The two lovers, one of whom apparently has seen the other in a dream, being separated, Sasiprabha, a confidant of the lady, is sent to ascertain the king's feelings; and having attained her purpose, she is about to depart to gladden her friend with her tidings, when the king confesses that he cannot bear to part with Sasiprabha, and proposes to send Kalyanavati to the princess instead. Accordingly, Kalyanavati is despatched with a love-message, in which the king informs the lady that his march against the King of the Turushkas, a battle with whom appears to be impending, will soon give him an opportunity of joining her. Suitable preparations having been made for making Sasiprabha's stay with the king comfortable, the latter goes to attend to his mid-day ceremonies. Thus ends the third act.

At the opening of the fourth act two Turushka prisoners appear on the scene, which represents the camp of the king (Vigraharaja) of Sakambhari, or a place close to it, in search of the royal residence. In their perplexity they luckily meet with a countryman, a spy, sent to the camp by the Turushka King. This man tells them how he has managed to enter the enemy's camp in the guise of a beggar, together with a crowd of people who went to see the god (!) Somesvara. He also

[1] "I know of no prince Vasantapala who lived in the twelfth century A.D., but the name looks as if it might belong to one of the Tomara princes of Delhi."—*Dr. Keilhorn, Indian Antiquary, Vol. XX, page 201.*

informs them that the army of the Chahumana (Vigraharaja) consists of a thousand elephants, a hundred thousand horses, and a million of men; in fact, that by the side of it the ocean would appear dry. And having pointed out the king's residence he departs. The two prisoners take their places near the royal quarters; they meet with the king, who is thinking of his beloved, address him (in verses which unfortunately are greatly damaged in the text), and are sent away richly rewarded.

Vigraharaja now expresses his surprise that his own spy, whom he has sent to the camp of the Hammira,[1] has not returned yet. But just then the spy comes back and informs his master of what he has been able to learn regarding the enemy's forces and his movements. According to his account, the Hammira's army consists of countless elephants, chariots, horses and men, and his camp is well provided. On the previous day it was three *yojanas* distant from Vavveraa, the place where Vigraharaja then is, but it is now located at a distance of only one *yojana*. There is also a rumour that the Hammira, having prepared his forces for battle, is about to send a messenger to the king.

The spy having been dismissed, Vigraharaja sends for his maternal uncle the Raja Simhabala, and having explained the state of affairs, consults with him and his chief minister, Sridhara, as to what should be done. The cautious minister advises not to risk a battle with the powerful adversary. But the king intimating that it is his duty to protect his friends, is too proud to enter upon peaceful negotiations, and is encouraged by Simhabala to act according to his own views. While they are still consulting, the arrival of the Hammira's messenger is announced. The stranger is admitted

[1] Sanskritised form of Amir.

into the royal presence, expresses his wonder at the splendour and the signs of power which surround the king, is struck with Vigraharaja's own appearance, and cannot conceal from himself that the task entrusted to him will be a difficult one to perform.

Here the inscription ends. "It may be assumed," says Dr. Keilhorn, "that Vigraharaja and the Hammira on the present occasion did not fight, and that the king eventually was united with his lady love. From the Delhi Siwalik Pillar inscription we know that in reality Visaldeva-Vigraharaja repeatedly and successfully made war against the Mohamedan invaders," and finally drove them out of Hindustan.

Slabs three and four contain portions of a play by Vigraharaja himself in honour of Siva, called *Harakeli Nataka*, or the play of Hara (Siva). The play is partly in imitation of Bharavi's *Kiratarjuniya*. Then follows the praise of the Emperor by Siva for the play. The date of the play as given in the inscription corresponds to Sunday, the 22nd November, 1153 A.D.

These inscriptions were engraved by Bhaskar, son of Mahipati and grandson of Govinda (a favourite of King Bhoj), belonging to a family of Hun chiefs.

The fifth slab has engraved on it the beginning of a poem, the name of which is not given. It contains the *Stuti*, invocation to and praises of various *devtás* (gods), and finally comes to Surya, from whom, says the poem, the Chohans are descended. The remaining portions appear to have been engraved on other stones, which undoubtedly still lie buried in the debris of the *Jhonpra*. This inscription is in pure Sanskrit language.

The sixth slab, or rather the few pieces of this slab that have been found, show that it was a *Prasasti* concerning the Chohan Kings of Ajmer. The available pieces have been put together by Pandit Gauri Shanker Ojha, Superintendent of the Rajputana Museum, Ajmer. The inscription mentions that "Ajmer was made for his residence by King Ajaideva," that he conquered Narvarma (King of Malwa) on the border of Avanti (Ujjain), and that after giving his throne to his son, he became a *Vanaprasta* and took up his abode in the forest of the sacred Pushkar. It is further stated that his son adorned the land of Ajmer with the blood of Turushkas, as a woman whose husband returns alive and victorious from war adorns herself in clothes of red *kusunbh* colour. It is also stated that the warriors of this king captured the elephants of the King of Malwa. The name Kumar Pal is also found engraved on one of the pieces, but for want of the next connected piece nothing further can be made out of this name.

These inscriptions are of the greatest importance to the historian, and it is hoped that Government will see their way, to taking in hand regular excavations in the *Jhonpra*, with a view to recover, if possible, the remaining portions of these important inscriptions.

These inscriptions serve a threefold purpose. Firstly, they show that Vigraharaj (Visaldeva) fought against the invaders of India from the north-west, and thus supports the Delhi Siwalik inscription of the same monarch, and tends to show that the event took place about 1153 A.D. or soon after it. Secondly, they show that Visaldeva was not only a great king but was a great scholar and poet, and was a patron of learning. "Actual and undoubted proof is here afforded," says Dr. Keilhorn, "to us of the fact that powerful Hindu

rulers of the past were eager to compete with Kalidasa and Bhavabhuti for poetical fame."[1]

Thirdly, the inscriptions help us in fixing the date of the building, which would be some time before 1153 A.D.; and, if we remember the design of and similar inscriptions in the famous Pathshala of Bhoj, which was evidently the prototype of the *Adhai-din-ka-Jhonpra*, also in showing that the building was originally a college building.

Another inscription in Nagri characters but in the Hindi language is to be found on the marble pillar of the northern balcony in the entrance gate, which records the visit of one Dharma, mason of Boondi, in Sambat 1462 (1405 A.D.), during the reign in Ajmer of Rana Mokal. The inscription simply says: "Sambat 1462 Varshe Jeth bad 8 Sutradhar Dharma Boondiko" (Samvat year 1462, Jeth Bad 8th, mason Dharma of Boondi).[2]

All the remaining inscriptions are in Arabic, and in a way record the history of the building after it came into the hands of Shahabuddin Ghori and his successors. The earliest Arabic inscription is on the Imamgah, or the arch built of white marble in the back wall of the *Jhonpra*, beside which stands the *mimber*, or an elevated stand for the speaker. This in-

[1] Dr. Keilhorn adds: "And it shows the strange vicissitudes of fortune that the stones on which a royal author, who could boast of having repeatedly exterminated the barbarians (Turushkas, Mussalmans) and conquered all the land between the Vindhya and the Himalaya, made known to his people the products of his muse, should have been used as common building material" by the descendants of those barbarians.—*Indian Antiquary*, Vol XX., p. 201.

[2] Near this inscription are recorded in rude Nagri, measurements of the *Jhonpra*, as—Hath 172, hath 167. "These numbers" says General Cunningham, "curiously corroborate my measurements, for as 172: 167 272·6: 264·517 feet, or less than one-quarter of an inch different from my breadth of the enclosure. The two dimensions together give an average length of 19·0088 inches for the old *hath* or cubit of Ajmer. I am inclined to ascribe these measurements to a mason named Dharma."—*Archæological Survey Report*, Vol. II., page 259.

scription begins with a verse from the Koran, and ends with the date of the construction. It is as follows:—

"But he only shall visit the temples of God who believes in God and the last day, and is constant at prayer, and pays the legal alms, and fears God alone. These perhaps may become of the number of those who are rightly directed. Do ye reckon the giving of drink to the pilgrims and the visiting the holy temples to be actions as meritorious as those performed by him who believeth in God and the last day, and fighteth for the religion of God? They shall not be held equal with God; for God directeth not the unrighteous people. Erected on the 21st Jamadi-ul-Akhir H. 595" (1199 A.D.)

A tradition (*hadis*) is also inscribed round the arch which says:

"The prophet has said that haste should be made for prayers before they are missed, and for *toba* (repentance) before death comes."

A little removed from the above inscription in the back wall of the *Jhonpra*, and immediately under the roof of the second dome from the centre towards the north, there is another inscription in two lines in Kufic characters, which translated means: "(This was built) under the management (Darogai) of Abubakar, the son of Ahmad, entitled Jamal-ul-Fazilat, in the month of Zilhijah 596" (September 1200 A.D., Katik and Mangsar S. 1257).

Of the three belts of writing that surround the central arch and the two beside it of the screen, the two inner ones are Arabic and the outer one square Tughra or Kufik. The Kufik lines, however, go in straight lines on the two sides of the arches, but do not go round the arch proper. The outer of the two Arabic lines round the central arch contains the same verse from the Koran as is inscribed on the marble Imamgah above described. The innermost line is of great historical importance, and shows that the screen was

built during the reign of Sultan Shamsuddin Altamash (1210-1236 A.D.). It says:

"This building was ordered to be built by the King of the World, the just, the magnificent; the King, the great, superior Lord of the heads of the people, chief of the King of Arabia and Persia; he is the shadow of God in this world, the sun of the faith and the world. The defender (one who attends to the complaints) of Islam and Mohamedans; the crown of the nobles and the kings, the extirpator of the unbelievers and the irreligious; ever ready to clear off the darkness of unbelief and the idolators, the supporter of Islam, the mighty Government and the crown of the bright religion, master of land and water, the King of the Eastern Continent; Heaven helps him; victorious over his enemies; his title Abul Muzaffar Altamash Sultan, the right hand of the Caliph of God, the ally of the chief of Mohamedans, he is sublime in everything, and every moment a new proof of his greatness is forthcoming. This was written on the 20th of Rabi-ul-Akhir———."

The stone bearing the year has been lost, presumably during the repairs of 1875-76 A.D.

Round the two side arches are inscribed the following verses from the Koran in two lines. On the northern arch:

"Verily we have granted thee a manifest victory, that God may forgive thee thy preceding and thy subsequent sin, and may complete his favor on thee and direct thee in the right way; and that God may assist thee with a glorious assistance. It is he who sendeth down secure tranquillity into the hearts of the true believers, that they increase in faith beyond their former faith: (the hosts of heaven and earth are God's; and God is knowing and wise): that he may lead the true believers of both sexes into gardens beneath which rivers flow, to dwell therein for ever; and may remove their evil deeds from them: (this will be great felicity with God): and that he may punish the hypocritical men and women and the idolators and idolatresses who conceive an ill opinion of God. They shall experience a term of evil fortune; and God shall be angry with them and curse them, and has prepared hell for them; an ill journey shall it be thither."

And—

"Praise be unto him who transported his servant by night from the sacred temple of Mecca to the farther temple of Jerusalem, the circuit of which we have blessed, that we might show him some of our signs; for God is he who heareth and seeth, and

we gave unto Moses the book of the law, and appointed the same to be a direction unto the children of Israel, commanding them, saying, 'take not any other patron besides me.' O posterity of those whom we carried in the ark with Noah; verily he was a grateful servant and was expressly declared unto the children of Israel in the book of the law, saying, ye will surely commit evil in the earth twice, and ye will be elated with great insolence."

Round the southern arch are inscribed the following verses:

"Blessed be he who has placed the twelve signs in the heavens and has placed therein a lamp by day and the moon which shines by night. It is he who has ordained the night and the day to succeed each other for the observation of him who will consider or desires to show his gratitude. The servants of the merciful are those who walk meekly on the earth; and when the ignorant speak unto them, answer, Peace: and who pass the night adoring their Lord and standing up to pray unto him; and who say, 'O Lord avert from us the torment of hell, for the torment thereof is perpetual;' verily, the same is a miserable abode, and a wretched station."

And—

"If we had sent down the Koran on a mountain, thou wouldst certainly have seen the same humble itself, and cleave asunder for fear of God. The similitudes do we propose unto men that they may consider. He is God besides whom there is no God; who knoweth that which is future and that which is present; he is the most merciful; he is God; besides him there is no God: the King, the most Holy, the Giver of Peace, the Faithful, the Guardian, the Powerful, the Strong, the most High. Far be God exalted above the idols which they associate with him! He is God, the Creator, the Maker, the First. He has most excellent names. Whatever is in heaven and in earth praiseth him: and he is the Mighty, the All-wise."

Behind the second arch from the south, on the flat stone lintel as we enter the pillared hall, is a small inscription to the following effect:

"During the time when the management was in the hands of Ahmed, son of Mohammad the Aariz" (the officer of the court whose duty it is to present people to the king.)

The two ruined minarets on the central arch are divided into separate stories by horizontal belts of writing. In the lower belt round the north minar, we read:

"The father of victory, Sultan Altamash, ally of the chief of Mohamedans, may God ever keep tho country and government in his hands; the Chief of all Chiefs; he is exalted above all in the East and the West."

In tne upper belt is a verse from the Koran, which says:

"We are your friends in this life, and in that which is to come: therein shall ye have that which your souls shall desire, and therein shall ye obtain whatever ye shall ask for; as a gift from the gracious and merciful God. Who speaketh better than he who inviteth unto God and worketh righteousness, and saith, I am a Moslem? God and evil shall not be held equal."

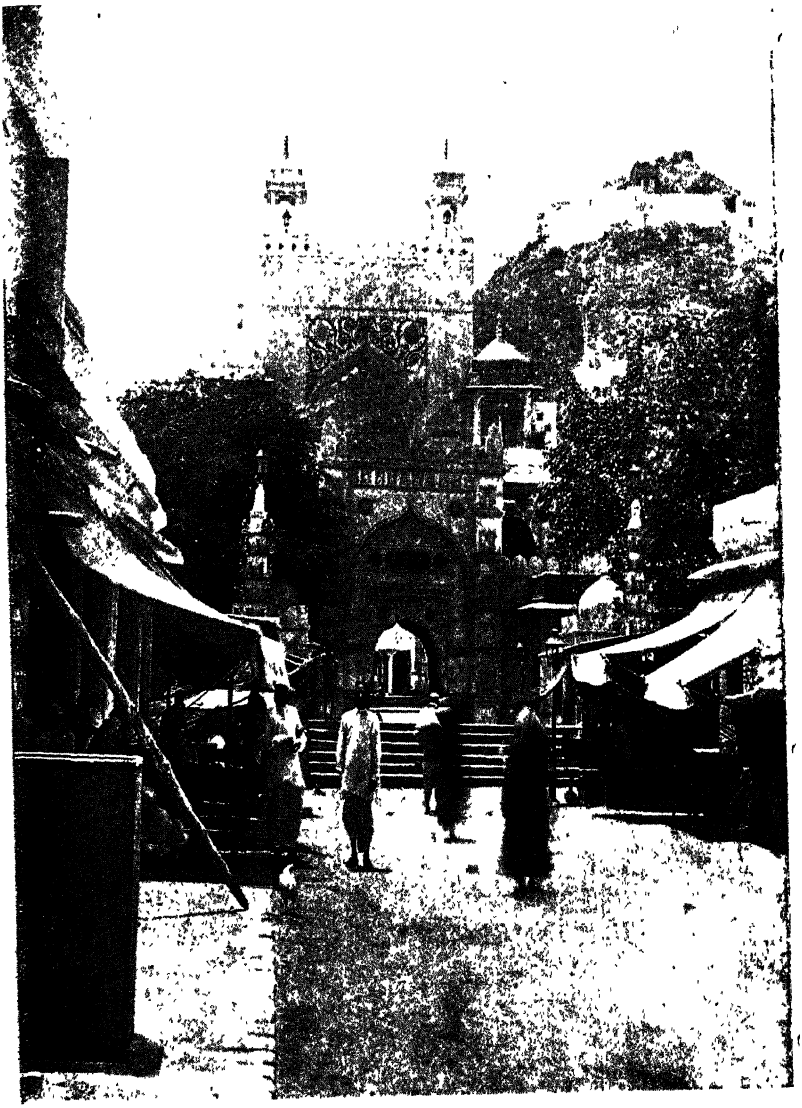
Over the entrance gate-way to the east, as we ascend the steps of the *Jhonpra* and before we enter it, are inscribed two traditional sayings of Mohamed, one regarding Friday, and the other in praise of the virtuous act of erecting a masjid. The first says:

"The prophet said, Friday prayers are equal to an exalted kind of pilgrimage; so long as he who regularly says his prayers is in the world, the beneficent effect of the prayers is with him; and if he is in the company of those in Heaven, it is with him there."

The other says:

"The prophet said: for him who erects a place for the worship of God with means righteously acquired, the Almighty God builds a place in Heaven."

On several stones in the arches are engraved stray words in Arabic as *Alkhaqani*, *Alkhalafa* in a number of places, and some in Sanskrit, as *Sri Sinhaldeva* and other Hindu names. The word *Alkhalafa* probably marks the place where the Khalifa or the leader of a group of those who stood to say their prayers, took his stand at the time of prayer.



THE DARGAH FROM THE BAZAR.

CHAPTER VIII.

DARGAH KHWAJA SAHIB.

THE Dargah of Khwaja Muinuddin Chishti, popularly known as the Khwaja Sahib, is a place of worship of the Mussalmans. The Khwaja is sometimes called the Sultan-ul-Hind or "Hind-ka-Padshah" (Sultan of India); and the Dargah is the chief of the holy places of the Mohamedans in India.

Khwaja Muinuddin Chishti.—Khwaja Muinuddin Chishti was a native of Afghanistan, and was born on a Monday in H. 537[1] (1143 A. D.) in the village Sijiz in Sistan (Sans: *Shak-sthan*, country of the Shaks), near Ghor. His father was a Huseini Sayad, and was named Sayad Ghiasuddin Ahmad, and his mother, Bibi Mahanur.[2] The boyhood of Khwaja Muinuddin was passed in Khurasan, to which his father had migrated. Khwaja Ghiasuddin Ahmad died in H. 551 (1156 A.D.) at Nishapur, leaving his son a garden and a water flour-mill as his sole inheritance. Khwaja Muinuddin came under the influence of Ibrahim Qandozi, sold the garden, distributed the proceeds amongst the poor, became a fakir and went away towards Bokhara and Samarkand. He became a pupil of Hisamuddin Bokhari, and committed the Koran to memory. Thence he proceeded *via* Nishapur to a village in its neighbourhood, called Haroon. There he became on 10th of Shawal (Thursday)

[1] Some say the Khwaja was born in H. 527 (1133 A.D.).

[2] Others say her name was Bibi Khasul Malka.

H. 560 (1165 A.D.), a disciple of Khwaja Usman Chishti Harooni, whose mausoleum is at Mecca. As Khwaja Usman was a follower of the Chishtia sect[1] of fakirs, Khwaja Muinuddin has also come to be known as Chishti. Chisht is a village near Herat, now called Shaqlan; and as four[2] of the eminent teachers of this sect of fakirs were natives of Chisht, their disciples have come to be styled Chishti. Khwaja Muinuddin thus became the Khalifa of Khwaja Usman, disciple of Haji Sharif Zindani, who was a follower of the school of Khwaja Ishaq Shami, the founder of the Chishtia sect. After an attendance of 20½ years on Khwaja Usman Harooni, Khwaja Muinuddin went to Mecca, Medina and Sanjar, and thence to Baghdad, where he met Sheikh Ziauddin and Shahabuddin Saharwardy, and became a disciple and Khalifa of Khwaja Ahaduddin Kirwani. In Jeel, near Baghdad, Khwaja Muinuddin stayed a short time with Sheikh Abdul Qadir Gilani, called Piranpir. Passing Hamadan and Tabrez—where he met Abu Said Tabrezi—he came to Ispahan, where Khwaja Qutbuddin Bakhtyar Kaki became a disciple of Khwaja Muinuddin. After staying two years in Khurqan, where he preached in the town and suburbs, he went to Astrabad, and there met Sheikh Nasiruddin Astrabadi, and lived with him for a time. Thence he migrated to Hirat and Sabzwar, the *Hakim* of which place, Yadgar Muhamad, became the Khwaja's disciple, and accompanied him to Hisar Shadman. The Khwaja thence proceeded to Balkh. There Hakim Ziauddin became his disciple. The Khwaja went to Ghazni and then came to Delhi with the army of Sultan Shahabuddin Ghori, and at the age of 52, came and took up his abode in Ajmer.

[1] The four sects of fakirs are : (1) Qadirya, (2) Nakshbandia, (3) Chishtia, and (4) Shorwardia

[2] (1) Khwaja Abu Ahmad.
(2) ,, Nasaruddin Abu Ahmad.
(3) ,, Yusuf.
(4) ,, Qutbuddin Modud.

It has been wrongly stated that Khwaja Muinuddin came to Ajmer several years before the conquest of Ajmer by Shahabuddin Ghori, and while Prithvi Raj was still King of Ajmer. As a matter of fact he came with Shahabuddin's army to India. The *Tajul Maasir*, the earliest history of Shahabuddin Ghori by Hasan Nizami, who was a contemporary writer, makes no mention of the Khwaja. The *Tabkati Nasiri*, admittedly the most authentic history of the period, the work of Minahaji-Siraj, who was also a contemporary writer, speaking of Shahabuddin's invasion of India when Prithviraj was killed, says:—

"The author heard from a trustworthy person, a distinguished man of the highland district of Tulak, whom they used to style by the title of Muinuddin Ushi,[1] who said: 'I was in that army along with the Sultan-i-Ghazi, and the number of cavalry composing the army of Islam that year was one hundred and twenty thousand arrayed in defensive armour.'"

This settles the matter. The author of *Muntakhabul Tawarikh*, Maulana Abdul Qadir Badayani[2] also says: "Khwaja Muinuddin Chishti came with Sultan Shahabuddin when he invaded India again in 588 H. (1192 A.D.)."

The author of another Mussalman history, *Charchaman Chatraman*, also says that Khwaja Muinuddin came with Shahabuddin Ghori when he conquered Ajmer and Delhi. The famous historian, *Ferishta*, says that when Khwaja Sahib first arrived at Ajmer, "the Sardar of Sardars, Sayad Husein Mashhedi, who was known as Khangsawar and followed the Shiah religion, and adorned by piety and good work, was one of the line of saints (*walis*), and who had been appointed

[1] "The person here referred to is no other than the celebrated Muinuddin Chishti, whose tomb is at Ajmer."—Major Raverty, *Tabqati Nasiri*, page 465.

[2] *Muntakhabul Tawarikh*, page 15.

darogha of that town, received the Sheikh (Khwaja Muinuddin) with great respect and honour."[1]

The Khwaja Sahib is said to have died on the 6th of Rajab, H. 633[2] (March 1236 A.D.) at the age of 97. Seven years before his death he married the daughter of Sayad Wajiuddin Muhammad Mashhedi. The Khwaja's two wives were named Amatullah and Asmat Bano. Khwaja Muinuddin had three sons, Khwaja Fakhruddin, Khwaja Abu Said, and Khwaja Hisamuddin, and a daughter named Bibi Hafiz Jamal, whose piety has procured her a *Chilla* in the Nur Chashma, and whose tomb is to the right of the southern entrance to the Khwaja Sahib's mausoleum.

His eldest son, Fakhruddin, died twenty years after him, in Sarwar (Kishangarh State), 32 miles from Ajmer, and was buried there. Fakhruddin's son, Hisamuddin Sokhta, died in Sambhar. The tomb of the Khwaja's second son, Abu Said, is in the Dargah, on the platform near the Carnataki Dalan.

Khwaja Muinuddin lived a life of piety. He is said to have passed days together in devotion and meditation. His diet was simple and spare, and his dress consisted of a simple tunic, which when torn in any place was patched by himself. Sheikh Fariduddin Ganjshakar says he sometimes ate only one *chapatee* weighing five misqals on the eighth day, and Sheikh

[1] Tarikhi Ferishta, Vol II, page 377. The original text says :—

سیدالسادات سید حسن مشهدی المشهور خنگ سوار که شیعه مذهب بود وبصلاح وتقوی آراسته در سلک اولیاء الله انتظام داشت وسلطان قطب الدین ایبک اورا داروغه آن بلده ساخته بود قدوم شیخ را باعزاز و اکرام تلقی فرمود—

[2] As a matter of fact he was found dead on the 6th Rajab in his cell, and as the cell had not been opened for six days it could not be said with certainty on which of the six days he had died. Hence the Urs, or anniversary of his death, takes place from the 1st to the 6th Rajab every year.

Nizamuddin Aulia says the Khwaja Sahib used during his initiation to cover himself with a *dutai* (two sheets of cloth stitched together) patched in many places. He never preached aggression, was a man of peace and good-will towards all God's creatures. His chief disciples were Sheikh Hamiduddin Soofi of Nagor (Marwar), entitled Sultan-ul-Tarkeen, who died on 29th Rabi-ul-sani H. 673 (1275 A.D.), and Khwaja Qutbuddin Bakhtyar Kaki, who settled in Delhi[1] and died there.

On the death of the Khwaja his remains were interred in the cell in which he lived, but no masonry tomb was built over them. In fact he appears to have been forgotten in Ajmer.[2] For nearly 300 years nothing more is heard of him, till the time of Sultan Mahmud Khilji of Mandoo, who conquered Ajmer. His son, Sultan Ghiasuddin, at the instance of Khwaja Husein of Nagor in H. 868 (1464 A.D.) built a *pucca* tomb and a small dome over it. In 1870 A.D. Akbar built the magnificent Akbari Musjid in the Dargah, and came on pilgrimage to the shrine every year during a part of his reign and gave alms to the *khadims*. The Dargah being thus firmly established, additions were made to it by his successors. His grandson, Shah Jahan, built the present splendid dome and added the Jama Musjid in white marble, deepened the Jhalra tank, added a gateway for the *Nakkar Khana*, and generally beautified the place. Though it did not receive much attention from Aurangzeb, and is said to have been badly treated during the succeeding Rathor Raj in Ajmer, the Dargah as a whole is not only an ornament to the town but invests it with great and enviable importance in the eyes of the Mussalman population of India.

[1] Qutbuddin Bakhtyar Kaki came to Ajmer during the Khwaja's last illness. The Khwaja died 20 days after Qutbuddin's departure.

[2] It is said that the descendants of Sheikh Hamiduddin Nagori sometimes came to Ajmer to pay their respects to the Khwaja's tomb.

Description.—The Dargah is situated at the foot of the north-eastern spur of the Taragarh hill and separated from it only by the Jhalra tank. It is an irregular rectangle, with its principal entrance to the north. It has also five small entrances, two towards the east opening into the Khadim Mohalla and three towards the west—one into the burial ground of the Diwan's family, another from the Akbari Musjid into the street leading to the Tripolia Gate, and the third through the Mahfil Khana to the Khanqah.

The main entrance is a small gateway built during the time of Shah Jahan, as the inscription above the gate shows. Its wooden doors have recently been replaced by silver-plated ones presented by a resident of Bombay. The raised steps in front of the door have been erected to prevent water from the Inderkot flowing into the Dargah during the rains. This gateway is called the Nakkar-khana, because on the gate are kept two pairs of *nakkaras* (big drums). The larger of the two is wrongly stated to have been presented with the *sahan chirag*, the brass lamp to the south of the *Baland Darwaza*, by Akbar from the spoils of Chitor. As a matter of fact neither of these *nakkaras* nor the *sahan chirag* ever belonged to Chitor. The *nakkaras* were no doubt presented by Akbar and were trophies of war, but they belonged to the army of the famous Daud Khan, Sultan of Bengal, and were presented long after the capture of Chitor. The matter is thus explicitly stated by a contemporary Mohamedan historian, Maulana Nizamuddin, in his well-known history, Tabqat-i-Akbari[1] :—

وقایع سال هیزدهم الهی—اکبر ازدهلي روانه شد باجمیر—در اوایل رمضان المبارک هوای اجمیر ازغبار نعال مراکب مشک بیز وعنبر امیز گردید ازگرد راه بمزار مورد الانوار خواجه معین الحق والدین قدس

[1] Tabqati-i-Akbari, page 322. See also Elliot's History of India, Vol. V., page 382.

سرة فرمود لوازم زیارت وشرایط طواف بجاآوردند واز غنایم بنگاله یک
جفت دمامه را واوراک روز اول نزر حضرت خواجه قدس سرة چدا
فرموده بودند آورده داخل نقار خانه حضوت قدس‌سرة فرمودند و بهر روز
بدستور قدیم بمزار فایض‌الا نوار تشریف برده ازصدقات ونظر خیرات
فقرة واهل احتیاج را از نوال بے بنیاز میگردا نیدند۔

TRANSLATION.—Early in Ramzan (1574 A.D.) the atmosphere of Ajmer became fragrant from the storm raised by the musk-like hoofs of (royal) horses. (The king) went straight to the shrine of Khwaja Muinuddin and duly observed the necessary religious ceremonies there; and from the spoils of Bengal, a pair of big drums, which from the first day had been kept apart to be presented to the Khwaja, were brought and presented to the Nakarkhana of the Khwaja Sahib. According to old custom, (the emperor) went every day to the shrine and made the beggars and the needy, rich by charitable presents and alms.

To the right as we enter the main door is the Akbari Masjid, which is a square 140 by 140 feet, built by Emperor Akbar in H. 978 (1571 A.D.). The central arch of this masjid facing the east is 56 feet high, and reminds one of the magnificent gate-way of the mosque at Fatehpur Sikri. Its northern cloisters are at present used as a school-house for the Dargah primary school, and the southern and eastern ones are closed into cells and used as store-rooms. Repairs were executed to this mosque in 1320 H. (1901 A.D.), at the expense of Nawab Gafur Ali of Danapur.

The visitor next passes under the *Baland Darwaza*, or high gateway, so called because it is disproportionately high. It is 75 feet from the ground to the top of the two *chhatrees* over the gate. Towards the north this gate is supported on either side by three-storied *chhatrees* of carved stone, the spoils of some Hindu building. The materials and the style of these *chhatrees* plainly betray their Hindu origin. Their excellent surface carving is unfortunately hidden from view by coats of colour and whitewash, which should be removed. It is also stated that these *chhatrees* and the gate—which is of red

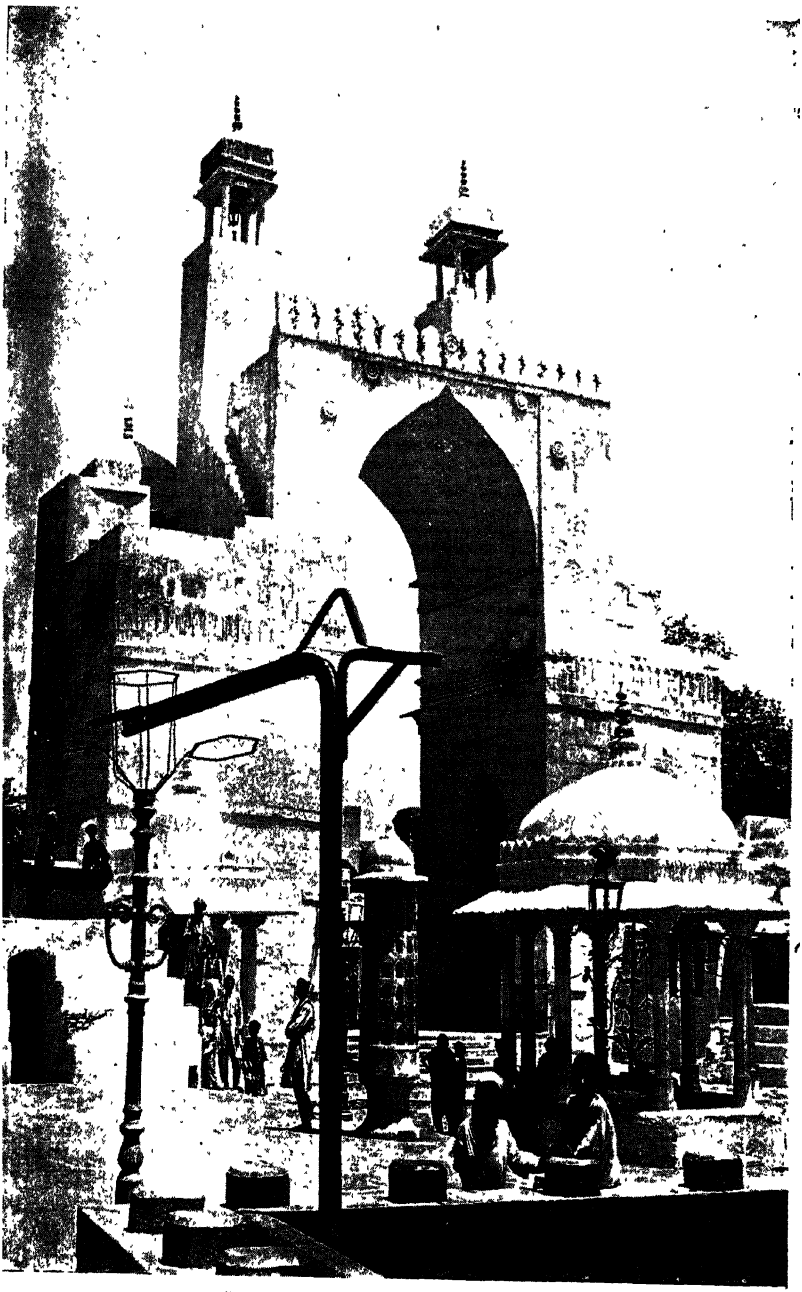
sandstone (raised higher and arched by Mussalmans), with the eastern cell continuation of it—formed part of an old Jain temple, which was demolished.

Nothing is known for certain regarding the date of the building of this gate. It is, however, stated that Sultan Mohammed Khilji (1435-69 A.D.), or his son, Ghyasuddin (1469-1500) of Mandu, built it. To the south of the gate, on either side, is a big cauldron in which a mess of rice is prepared and looted.

The *Baland Darwaza* and the cauldrons are thus described by Colonel Broughton[1]:—

"The entrance to the outer court passes under an arched gateway, remarkable only for its preposterous height, and one of the exhibitions with which you are indulged during a visit to the tomb is to be mounted on the top of this archway by a flight of steps so steep and narrow as to be really frightful to one not accustomed to them, and when seated there, to scatter handfuls of cowries and copper coin among the crowd of *peer-zadas* and beggars of all description, who flock below and scramble and fight for the money, to the great amusement of the exalted spectators. On either side of this archway, within the court, is an enormous copper boiler fitted into solid masonry, the larger of which is capable of holding seventy maunds or five thousand four hundred pounds of rice, and the smaller twenty-eight maunds. When princes or other great men visit Ajmer, it is usual for them to order these vessels to be filled, which is accordingly done with rice, sugar, butter, sweetmeats, etc. It requires the whole night to boil this mess, which is distributed in the morning among the hungry *peer-zadas*. The mode in which the distribution is conducted affords the chief amusement to the pious donor, who is generally seated half-way up the gateway, to witness the extraordinary spectacle. Some of the oldest of the *peer-zadas* are entitled to certain portions of the composition, and when this quantity is taken out and distributed, large shovelfuls are thrown among the rest of these holy persons, who scramble for them with such avidity that they soon begin fighting, while some, who have taken the precaution to wrap old clothes around their bodies and limbs, plunge boldly into the boilers, where a battle-royal takes place for every handful; but should an unfortunate stranger pre-

[1] Letters from the Marhatta Camp.



THE BALAND DARWAZA AND A DEG.

sume to intrude upon their prescriptive rights, and try his luck for a share of the *tabarruk* (for it is all consecrated), they join instantly to drive away the intruder and make him pay dearly for his temerity. The *tabarruk* is afterwards sold by the *peer-zadas*. Sindhia, whose devotion to Mohamedan saints and religious customs I have more than once had occasion to mention, has given this favourite entertainment three times since our arrival."

Tom Coryat notices the memorable piety of Jahangir. He says: "When at Ajmer he went afoot to the tomb of the prophet, Hod Muinuddin, there buried, and kindled fire with his own hands and his Nur Mahal, under that immense and Heidelbergian œquipollent brass pot, and made *khichri* for five thousand poor, taking out the first platter with his own hands and serving one; Nur Mahal, the second, and so his ladies all the rest." [1]

One of these two cauldrons was presented by Akbar in 974 H. (1567 A.D.), when he also made a grant of 18 villages for the maintenance of the *langar* or daily distribution of cooked food to the poor. The other cauldron (probably the bigger one) was presented by Emperor Jahangir in 1022 H. (1613 A.D.). He states in his *Tuzaki Jahangiri:* "I had a big cauldron made in Agra and presented to the Dargah. Five thousand men were fed out of it." The original cauldrons in time became unserviceable, and Mulla Madari, a minister of Sindhia, paid for two new cauldrons, which were made at Ajmer under the supervision of Seth Akhey Chand Mehta.[2] These cauldrons became unserviceable, and Sir Asman Jah, Nawab Bashir-udaulá, had a new one built in H. 1307 (1889 A.D.) to replace the larger of the two. Nawab Alam Ali Khan had the smaller one renewed in H. 1314 (1896 A.D.). Both the donors are nobles of H. H. the Nizam of Hyderabad.

[1] Purchas, Vol. I., page 601.

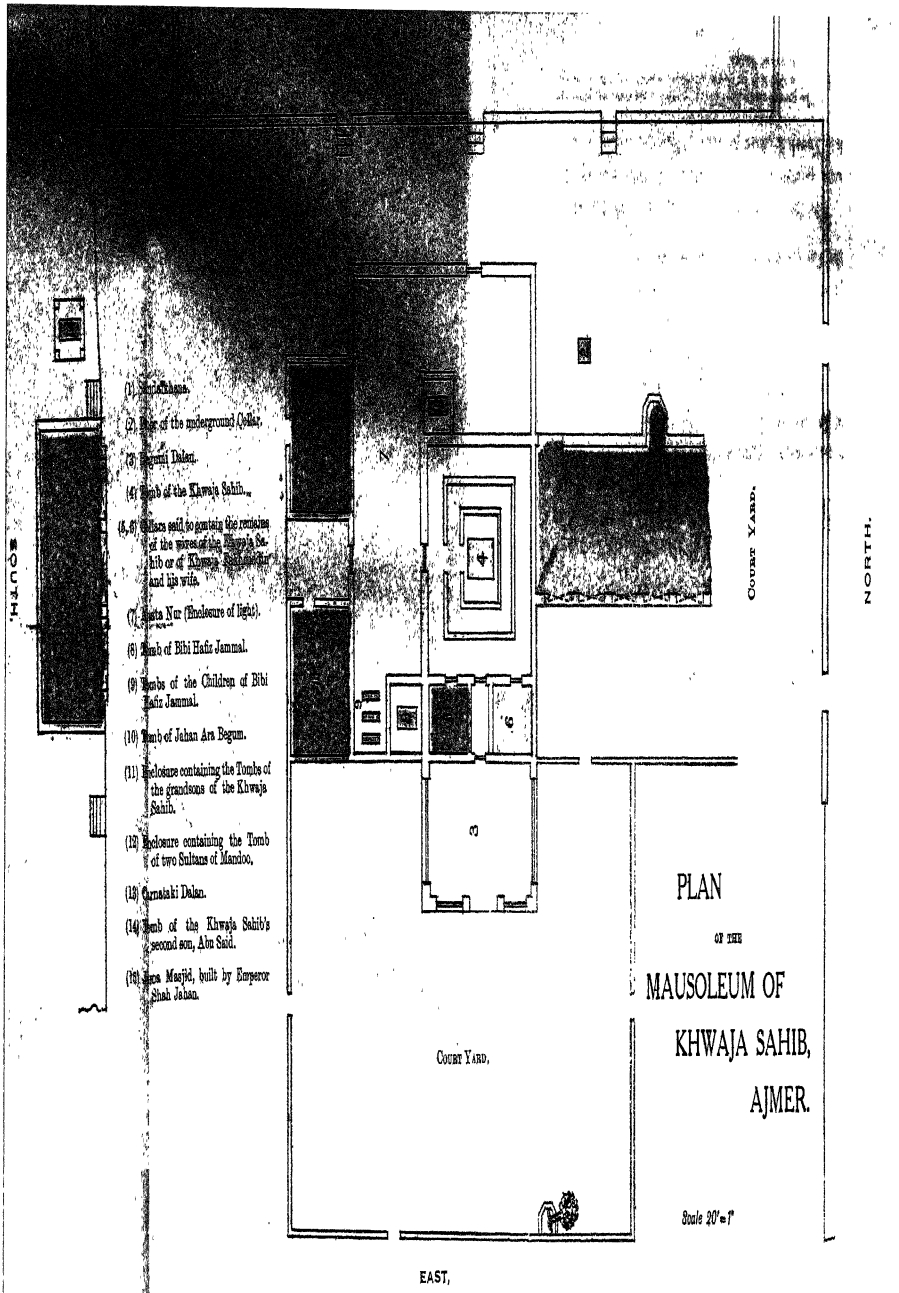
[2] The circumference of the edge of the larger of the two cauldrons is 3½ yards.

The courtyard between the *Baland Darwaza* and the inner courtyard covers underneath it cellars of old Hindu buildings (temples?), of which many rooms remain intact. In fact the whole of the Dargah appears to have been built, as was usual in the times of the early Mussalman rulers, on the sites of old Hindu temples, partly by converting and partly by adding to the structures already existing.

To the west of the court is situated the Mahfilkhana, which was only recently built by Bashirudaula Sir Asman Jah in H. 1306-9 (1888-1891 A.D.). Previous to this the place was an open court, and a big *shamiana* used to be fixed here during the *Urs* Fair for the Mahfil. It is lighted up every year during the fair at Sir Asman Jah's expense. The building is a hall 46 feet square, with a gallery 14 feet wide running round it. In front of the Mahfilkhana is a small reservoir of water for the Mussalmans to wash their hands and feet before saying their prayers.

From the courtyard two small gateways lead into the inner court, wherein are situated the Khwaja Sahib's mausoleum, and the *Jama Masjid.* Inside the gate which faces the *Baland Darwaza,* to the right, is the masjid, variously stated as having been built by Sultan Muhammad Khilji and Jahangir. Jahangir built a masjid in 1610 A.D., and evidently this is the building he put up. It is also called the *Sandal Khana,* from the fact that sandal prepared here is daily placed morning and evening on the Khwaja's tomb. It was repaired and painted at the expense of Nawab Ishaq Khan of Jahangirabad in H. 1314 (1897 A.D.).

To the north of this masjid grow *chameli* plants; the remains of the two wives of the Khwaja Sahib are said to repose here. Behind the Sandal Khana is the doorway that leads by an underground passage to the cellar where the remains of



PLAN

OF THE

MAUSOLEUM OF KHWAJA SAHIB, AJMER.

Scale 20' = 1"

the Khwaja were interred, over which an ordinary *kachchha* tomb in brick was at first raised. Tradition says that inside the cellar is the image of Mahadeva in a temple, on which *sandal* used to be placed every day by a Brahman family still maintained by the Dargah as *gharhyali* (bell striker).

Adjacent to the *Sandal Khana* and to the south of it, is the mausoleum of Khwaja Muinuddin Chishti, with its principal entrance to the east and another towards the south. Though Sultan Ghiasuddin of Mandoo is credited with furnishing the means of building the mausoleum, the building itself was not completed till H. 939 (1537 A.D.). This is the *Sanctum Sanctorum* of the Dargah, and into it only Mohamedans and Hindus are admited.

The illustration on the opposite page gives the ground plan of this mausoleum,[1] the principal entrance to which is towards the east through the *Begumi Dalan*. It was built in H. 1053 (1643 A.D.) by the accomplished Princess Jahan Ara Begum, the favourite daughter of Shah Jahan and constant companion in his captivity. During the rebellion of Aurangzeb and his younger brothers against their father, Shah Jahan, her loyalty and faithfulness were marked features of the imperial harem life, as against the conduct of her younger sister, Roshan Ara. Jahan Ara was a disciple of the Chishtia sect, and her book, *Munis-ul-Arvah*, is replete with expressions of devotion and love for the Khwaja. Jahan Ara presented to the Dargah her own attendents connected with the *Farrash Khana, Tosha Khana,* &c.

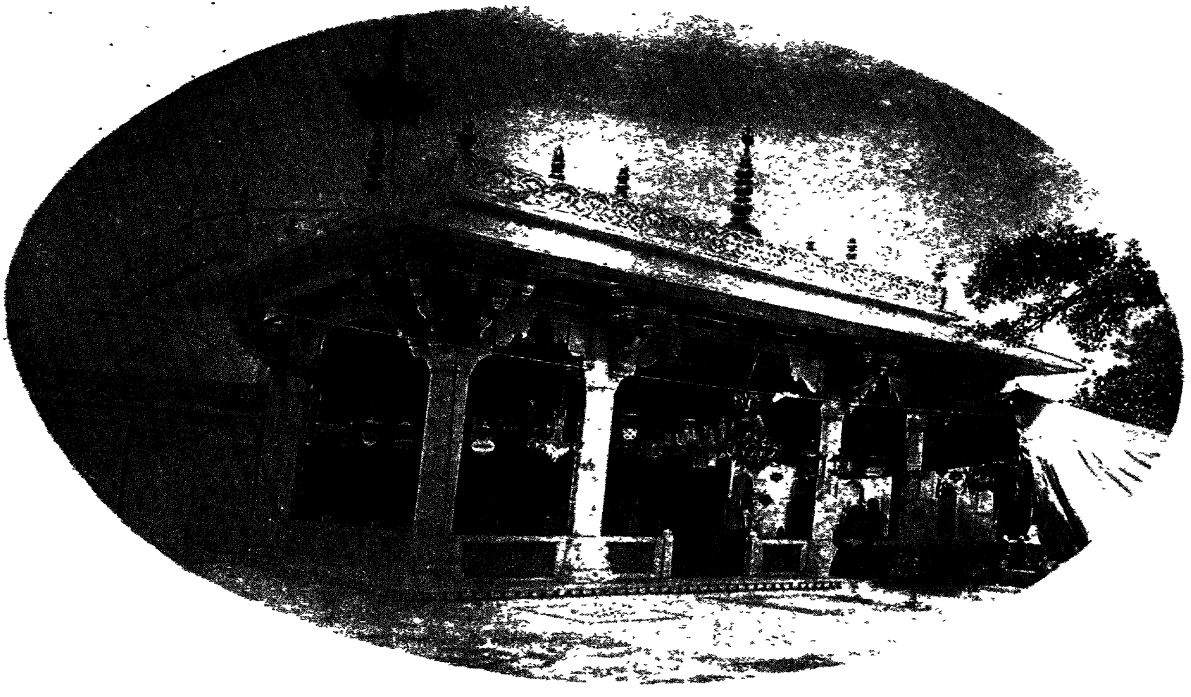
The *dalan* is of white marble, and the walls and pillars were painted in gold and colours in 1888 A.D. by the late Nawab Mushtak Ali Khan of Rampur, and the roof by a

[1] The present crown-like *kalas* on the apex of the dome was presented in 1896 A.D. by Haidar Ali Khan, younger brother of the late Nawab of Rampur.

Mussalman merchant of Bombay. The floor of this *dalan* is of white marble, interspersed with the *bichhya* and *habur* stone of Jaisalmer. This *dalan* is the portico to the square domed building containing the Khwaja's tomb. In the central arch over the doorway leading to the tomb is fixed a horseshoe-like ornament, and visitors are gravely informed that it is a neck ornament of the Empress Nur Jahan.

The inner doorway (eastern) has doors plated in German silver.[1] In the centre of the domed building is the tomb of Khwaja Muinuddin Chishti, with the head towards the north. As already stated, the remains of the Khwaja lie in an underground cellar, covered with a few bricks, several feet below this tomb. The tomb is in white marble inlaid with pieces of coloured stone, and it is said that near the place corresponding to the heart is fixed a ruby-like stone of the size of an eight-anna silver piece. This tomb is daily bestrewed with sandal, and is always kept covered with a piece of *kinkhab* (cloth of gold), and over it are placed *chameli* flowers. Above the tomb is an old wooden *chapar-khat* inlaid with pieces of mother-of-pearl, said to have been presented by Jahangir. Between the four poles which support this *chapar-khat* is a silver-plated railing with an opening towards the south. A second similar railing runs round the first railing at a distance of about two feet, also with an opening corresponding to that of the first. At the openings always sit Khadims of the Dargah in turn, to receive offerings tendered by pilgrims and to bestow *tabarrukh* on them. Between the two railings, Hindu and Mohamedan men are admitted, but women are excluded. Under the dome is always hung a velvet shamiana. On the northern

[1] Both the eastern and southern doors of the mausoleum are German silver-plated, and were given by one Saadatullah Khan of Jaora in 1901 A.D., while those fixed in the west gate of the *Ahata Nur* were presented by one Haji Mohammed Ali Khan, of Rampur.



THE BEGUMI DALAN.

wall of the mausoleum is inscribed the following, giving the date of its decoration as H. 939 (1532-33 A.D.):—

ازپے تاریخ نقش گنبد خواجہ معین—گفت ہاتف کو معظم قبۂ عرش برین

In the eastern wall of this domed building are two cellars, one on either side of the doorway, containing two tombs. These are the tombs of Khwaja Fakhruddin and his wife, who came with the saint from Afghanistan. The Khadims are the descendents of Khwaja Fakhruddin, a fellow-disciple of the Khwaja Sahib. The northern one is now used as a store-room for the tomb covers, sandal utensils, etc., required for daily use; and the southern for silver utensils, etc., used during the *Urs*.

It is difficult to determine who built the mausoleum. Babar, who got the throne of Delhi in H. 932 (1526 A.D.) from Ibrahim Lodi, and who died in H. 937 (1531 A.D.) could not penetrate into Rajputana. His successor, Humayun, was engaged in securing his succession from the ambitions of his brothers and the revolt of Sher Shah, while the last of the Khilji kings of Malwa, Mahmud II, had died in H. 932 (1526 A.D.), and the kingdom had passed into the possession of Bahadur Shah of Gujrat, under whom a Hindu chieftain, Silhiddy, was ruling at the time in Mandoo. It is said that Sultan Ghiasuddin Khilji of Mandoo (1469-1500 A.D.) had invited Khwaja Makhdum Husein, a descendant of Sheikh Hamiduddin of Nagor, the chief disciple of Khwaja Muinuddin, to visit him, and that he gave him a large donation, which was used in building the present mausoleum at Ajmer and the *Baland Darwaza* of the Dargah of Sheikh Hamiduddin at Nagor (Marwar).

There have always been two *kateras* round the tomb. In place of a wooden inner *katera*, Jahangir had a gold-plated one made in H. 1025 (1616 A.D.), at a cost of Rs. 1,10,000.

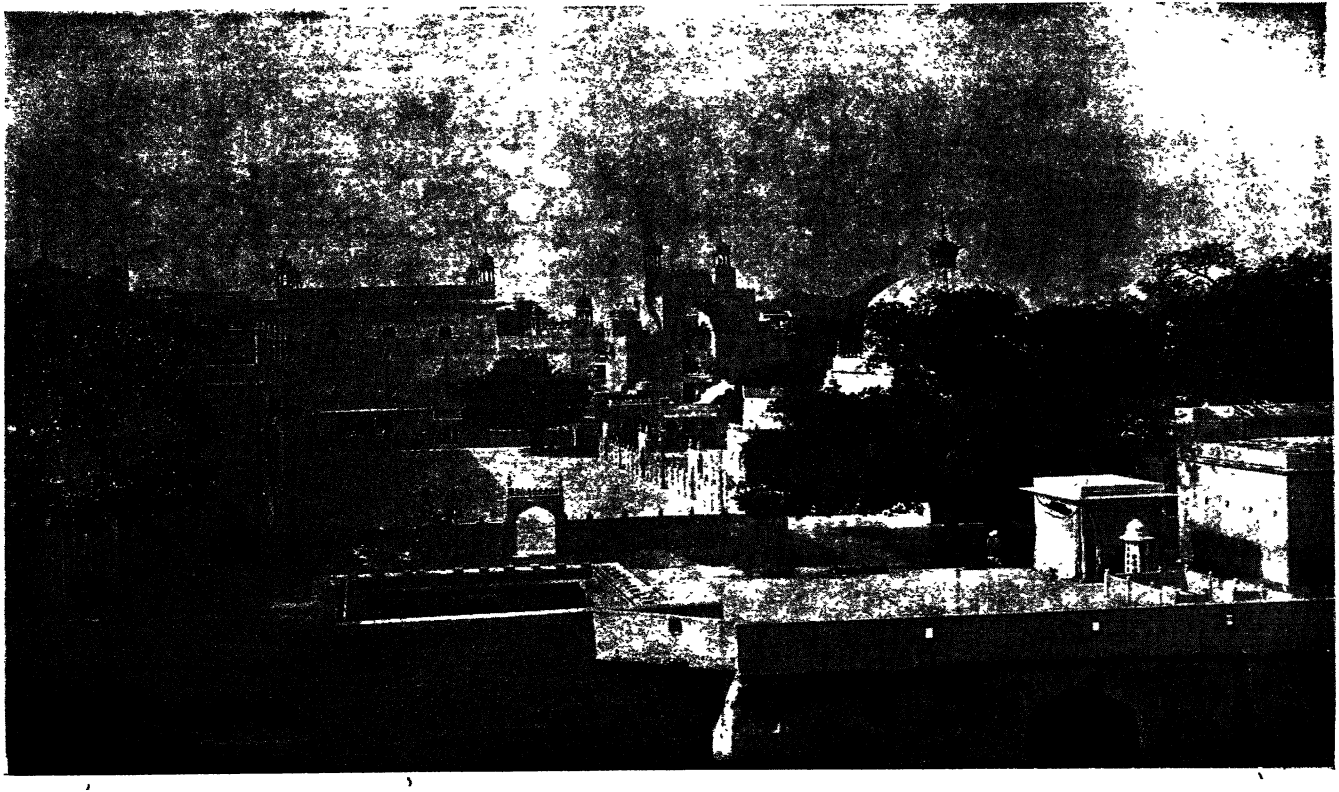
This, with the original outer one and other valuable things, appear to have been taken away by the Rathors at the time when all the mosques in Marwar, except that of Hamiduddin in Nagor, were razed to the ground [1] and the Koran wherever found thrown into wells, in retaliation for similar conduct of Aurangzeb towards the Hindu sacred places. The present outer *katera* was built under the orders of His Highness Maharaja Sawai Jai Singh, the founder of Jaipur, about 1730 A.D., under the supervision of Muhamad Hayat and Haji Manzur Ali Khan, *mutwalis* of the Dargah. It contains 42,961 tolas of silver. The shamianas now in use and some of the tomb coverings were presented by H. H. the Gaekwar of Baroda.

To the west and south of the domed building there is an enclosure called the *Ahat-i-Nur* (enclosure of light), in which there are two tombs, and where people retire to repeat the Koran. The two tombs are those of Bibi Hafiz Jamal, the daughter of Khwaja Muinuddin, and of the princess Hurul Nisa[2] or Chimni Begam, daughter of Shah Jahan and grand-daughter of Jahangir, who died of smallpox in her childhood on 29 Jamadul Awal H. 1025 at Ajmer. Jahangir in his memoirs records his grief at her death. The tomb of Hafiz Jamal is of white marble, in a small room about six feet square, near the southern entrance to the domed building; near the door of this room lie the remains of her three children who had died in infancy. The tomb of Geti Ara,[2] adjacent to the western wall of the mausoleum, is built in white marble beautifully polished, with a masonry domed roof over it, and closed by marble *jalis* on all sides for fear of the removal of a large topaz fixed on the tomb of the princess.

On the two sides of the southern gate of this enclosure of light are walled spaces about 10 feet square, in which

[1] See *Sairul Mutakharin*, Vol II, page 396; also, Elliot's History of India, Vol VII, pages 404 and 446.

[2] According to some the name of the princess was Geti Ara.



THE DARGAH FROM THE BADA PIR.

women stand or sit to pay their devotions to the saint. In the eastern of these two enclosures there are two tombs, said to be of the two sons of Khwaja Hisamuddin, grandson of Khwaja Muinuddin. The western enclosure is said tocontain the tombs of two Sultans of Mandoo.

The courtyard to the east of the *Begumi Dalan*, separated from the enclosure containing the Khwaja's mausoleum by a marble *katera*, is studded with tombs, two of which deserve notice. The most prominent tomb in the courtyard built of white marble $10\frac{1}{2}' \times 8\frac{1}{2}'$ with a *jali-katera* (trellis work) about two feet high running round it, is that of Nizam, the famous *bhishti*, or water-carrier, who saved the life of Humayun when he was nearly drowned in the Ganges, near Kanauj, after his defeat by Sher Shah in 1590 A.D. This Nizam is renowned as having reigned by the order of Humayun for half a day on the Moghal throne, when to commemorate the event he issued leather coins in place of silver ones, which were current during his few hours' reign.

This pretty tomb was at one time studded with precious stones and had a beautiful silk canopy over it, supported by silver-plated stands. Aurangzeb, on his first visit to the Dargah, mistook this tomb to be that of the Khwaja himself; and when he was told that the tomb to which he was making his obeisance was the tomb of Nizam, the famous water-carrier, he ordered the canopy and ornamentation to be removed. Near this tomb is the *kulandari* mosque, known as the *Auliya Masjid*. It consists of a marble floor $20' \times 6\frac{1}{2}'$, in which the usual three arches are marked in black stone, with a small marble balustrade about three feet high to the west. It is said that the Khwaja on his arrival at Ajmer first alighted at this place. Some say that this was the place where royal camels used to be tethered in the time of Emperor Prithviraj.

Dargah Khwaja Sahib.

Further east, near the *Khidki Darwaza*, lie the remains of Sheikh Mir, the commander of Dara Shikoh's forces (and father-in-law of Aurangzeb) and of Shah Nawaz Khan, Alamgir's general, who were both killed in the famous battle of Ajmer, in Hijri 1069 (1659 A.D.), between Dara Shikoh and Aurangzeb.

The remains of Mallu Khan, Governor of Ajmer during the reign of the Sultan Ghiasuddin of Mandoo, were also laid in this court, but his tomb was demolished and the remains dug out and thrown away after the defeat of his son, Malu Iqbal Khan, who had proclaimed his independence on the death of the Sultan.

To the south of the mausoleum there is an open space where musicians, male and female, sit and sing; and every Thursday afternoon finds some dancing girl from some part of India doing *mujra*[1] to the Khwaja Sahib. Beyond this, to the south, is situated a *dalan* built in white marble, in H. 1207 (1793 A.D.), by the Nawab of Carnatic, and hence called the *Carnataki Dalan*. Ten verses inscribed under the *chhajja* over the three arches give the name of the Nawab as *Walajah*, and the date as H. 1207 (1793 A.D.).

To the east of the dalan on the platform there is a *sabil* or water-depôt. This raised platform or *chhabutra*, which runs east to west, separates the Dargah from the Jhalra. In the south-eastern corner of this long platform and due east of the Jhalra, stands the mausoleum built by Muhamed Tafi Buksh, on whom the title of Shah Kuli Khan had been conferred by Emperor Akbar. During Akbar's reign, while he was Subedar of Ajmer, he had this place built to allow of his remains being interred there after his death. This wish of his, however, was never gratified, as he died in H. 1008 (1600 A.D.) at Agra, and

[1] When the singer squats on the floor while singing, it is called *mujra*.

was buried there. This building is of white marble except the domed roof, which is of lime masonry. The floor is inlaid with Jaisalmer *bichhya* and *habur* stone. To the north of the *Makbara* on the platform are several tombs with inscriptions on them, but none of any importance. One of these is the tomb of Mirza Aadil, an officer of the Marhattas who served in Malwa, and who died in 1769 A.D. Another is of Asadul Mulk Mirza Abdul Rahim Khan, who died in 1800 A.D.

The western end of this platform was originally a ghat—called the Shah Jahani Ghat—to descend into the Jhalra. In 1901 A.D. this ghat was converted into a square *hauz* (tank), which is daily filled with water from the Jhalra for the faithful to wash their hands and feet before entering the Jama Musjid to say their prayers. To the south of this *hauz* and between it and the burial ground called the *charyar*, was open space till recently, when some cells were put up there by Sarwar Jung, a noble of Hyderabad.

The *charyar* (four companions) is an enclosure containing a number of small tombs (some of which are of marble), and is so called from the fact that the remains of the four companions of Khwaja Muinuddin who came with him from Afghanistan to Ajmer were laid in this enclosure. It also contains tombs of the ancestors of the Mutavali and the Khadims. The oldest tomb here bears an inscription on a pillar of a domed *chhatri* over it, which gives the date of the tomb as 16th Rajab, H. 1022 (1613 A.D.)

The finest building in the Dargah, however, is the Jama Musjid, situated to the west of the mausoleum. This was built by Shah Jahan in the tenth year of his reign (1638 A.D.), as stated by his daughter, Jahan Ara Begum, in the *Munis-ul-Arvah*, at an expenditure of two lakhs and forty

thousand rupees. It is of white marble, and though inferior in design and dignity to the famous Moti Musjid in the Agra Fort—also built by Shah Jahan—it is neverthless an excellent structure, and is a suitable ornament to the Dargah. The Musjid proper is 148′×25′-3½″. What, however, imparts beauty to the mosque and adds to its dignity is the enclosure 156 feet by 53¼ feet in front of it, paved in polished marble and surrounded on the three sides by an elegant parapet having five openings for ingress and egress.[1]

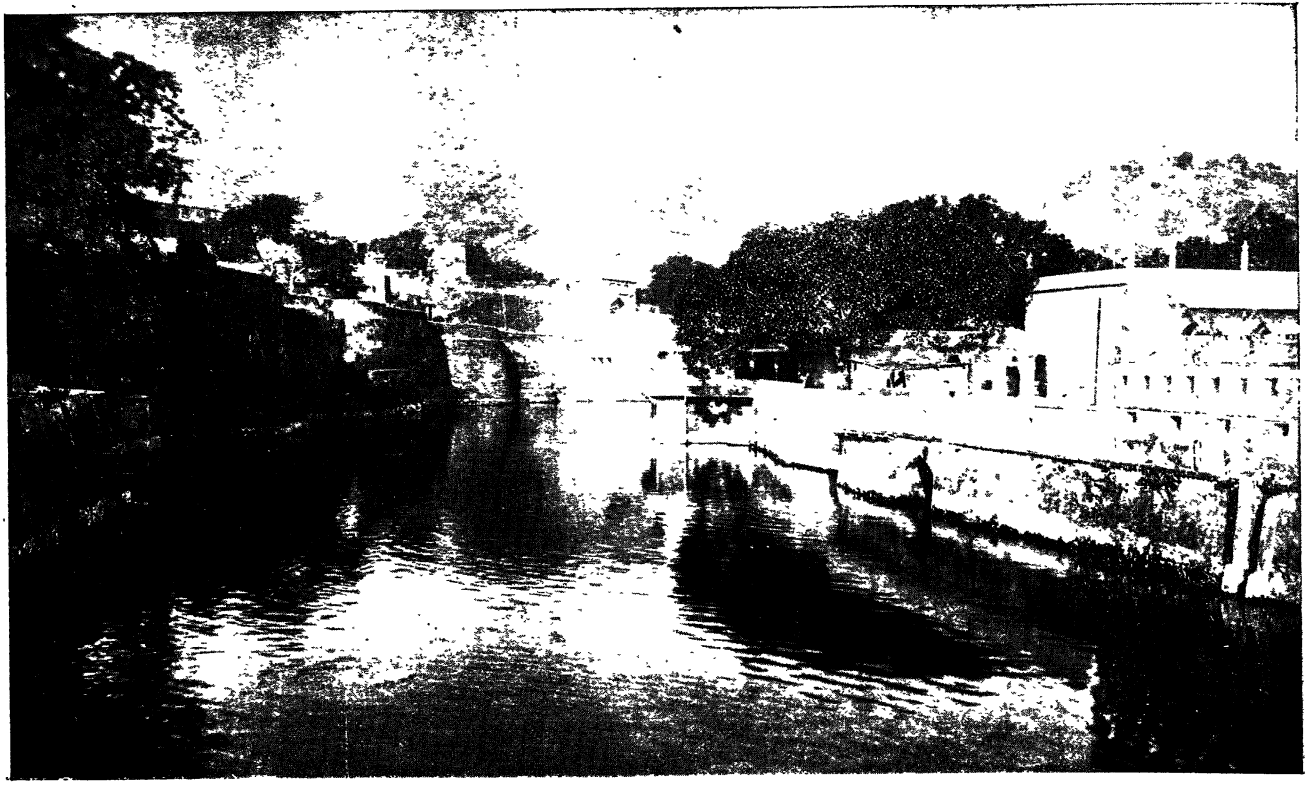
The screen wall of the mosque has eleven pointed arches of uniform height. Inside the Imamgah there are five niches in which the *kalma* is inscribed in letters of gold. An inscription in black runs along the whole length of the building under the eaves, and besides containing 99 different names of God, it contains 33 verses, which give the date of erection as H. 1047 (1638 A.D.), and says that Shah Jahan, on his return from the campaign (1617 A.D.) against the Maharana of Mewar, while his father, Jahangir, was still on the throne, feeling the want of a mosque in the Dargah vowed that he would build one should he succeed in getting the throne, a vow that was carried out as soon as he came to the throne.

"This building," says Mr. Caine, "will charm the traveller who has not yet reached Delhi and Agra." [2]

Between the Dargah and the northern spur of the Taragarh hill is an artificial reservoir of water formed by putting two dams across the old nullah which drained the rain water of Inderkot, and diverting the course of the nullah from behind to the front of the Dargah, during the time of

[1] Abdul Rahman, the author of *Mirat-ul-Israr*, says the mosque took 14 years to build.

[2] Picturesque India, page 80.



THE JHALRA.

Akbar. Its water is used in the Dargah, but as the two approaches which are both outside the limits of the Dargah show, it is not a part of the Dargah. "This great tank," says Mr. Caine, "all in warm shadow, surrounded by white marble tombs intermixed with the deep green foliage, topped with the lofty hills that surround Ajmer, ablaze with sunlight, forms a picture not easily forgotten."[1]

Colonel Dixon (1843-57 A.D.) repaired this Jhalra, and demolished the small reservoir of water that stood near the Tripolia Gate. He built in its place, quarters for the police constables stationed at the gate. Only some drains falling into the Jhalra now mark the course by which the nullah water used to go to the Jhalra.

Behind the Mahfilkhana and the Jama Musjid is situated the burial ground wherein lie the remains of the former Diwans of the Dargah and members of their families. Two structures in this enclosure deserving passing notice are the mausoleums of Khwaja Hasan and that of Sheikh Allauddin, commonly called the *sola khamba* (sixteen pillars). The plan of the former is similar to that of the mausoleum of Khwaja Muinuddin, and consists of a square chamber roofed by a more prominent dome than that of Allauddin's tomb behind it, with a sixteen-sided drum. An anti-chamber is attached to the west side of the square chamber, and in the centre of the ante-chamber to the east is a gateway, large in proportion to the rest of the façade. The gateway has a pointed arch carved on the soffit with bold buds, and around it forming a kind of arch-trave are rows of little niches. It was built in H. 1047 (1638 A.D.), as shown by the lines[2] inscribed

[1] Picturesque India, page 80.

[2] بنائے مقبرہ باصفائے خواجہ حسین بلفظ مغز شدہ سال خاتمیت این

on the entrance door. The building is not kept in good repair, and the inside is congested with small tombs.

The tomb of Allauddin, or *sola khamba,* is so called because its three domes stand on sixteen pillars in addition to the eight that stand against the eastern and western walls. It is an imposing building of white marble of the middle Moghal period. It is rectangular in plan, the sides being respectively about 40 × 20 feet. It is open on three sides: on the north and south are three bays divided by groups of four columns united by a solid base, with arches turned between them, while on the east side are three arched openings separated by piers. On the west side there is a solid wall containing three *mehrabs,* an arrangement which is frequently met with in the tombs of Mohamedan saints from the period of Firoz Shah downwards. A noticeable feature in this building is the zig-zag pattern of black marble inlay adorning the *guldastas,* which run up from the ground at each corner of the building. The shafts of the columns are all octagonal, thirteen inches in diameter, and the arches between them are heavily cusped. The transverse arches connecting the groups of columns are similarly treated, and from them springs a dome carried on pendentives, the soffits of which are ornamented with prismatic groining characteristic of Moghal architecture. On the piers at the ends of the north and south façades, and again above the groups of four columns, inlaid patterns in black marble occur. This inlay work was evidently never completed, as is shown by the abrupt termination of the chases or grooves cut to receive it. In certain cases too one can see where the workman had marked out the line of the groove by a scratch without proceeding to cut it out. This is an interesting indication that in ancient work the masons did not finish each stone on the bench, but that they left a certain amount of carving and

decorative work to be done after their structures were erected.

Allauddin is said to have been a descendant of Khwaja Muinuddin Chishti, and was a religious dignitary during the reign of Shahjahan. He died in H. 1011 (1603 A.D.) at the age of 75. An inscription containing the above date appears on the eastern wall of the *mukbara*. At its north-east corner, Allauddin's tomb is connected by a wall to a stone gateway surmounted by a *chhatree* balanced on the wall in a curious fashion. The *chhatree* has four columns, one at each angle, and these rest upon a slab, which forms the floor of the *chhatree*, and which in turn is supported on two stone lintels, which cross the wall at right angles. The lintels, therefore, which carry all the weight of the *chhatree*, are only supported on the wall at their centres, and the whole *chhatree* is balanced upon them. As the wall is only a span or *balisht* (broad), the *chhatree* is called " *ek balisht ki chhatree* (one-span *chhatree*). It is a constructional freak which, happily for the public safety, is not commonly employed.

The floor of the *chhatree* is already cracked, and is not likely to remain standing for many more years. The earth must have accumulated very considerably at this point, since the head of the gateway is only about three feet above the present ground. Probably there are some steps leading down to it, all buried in the soil.

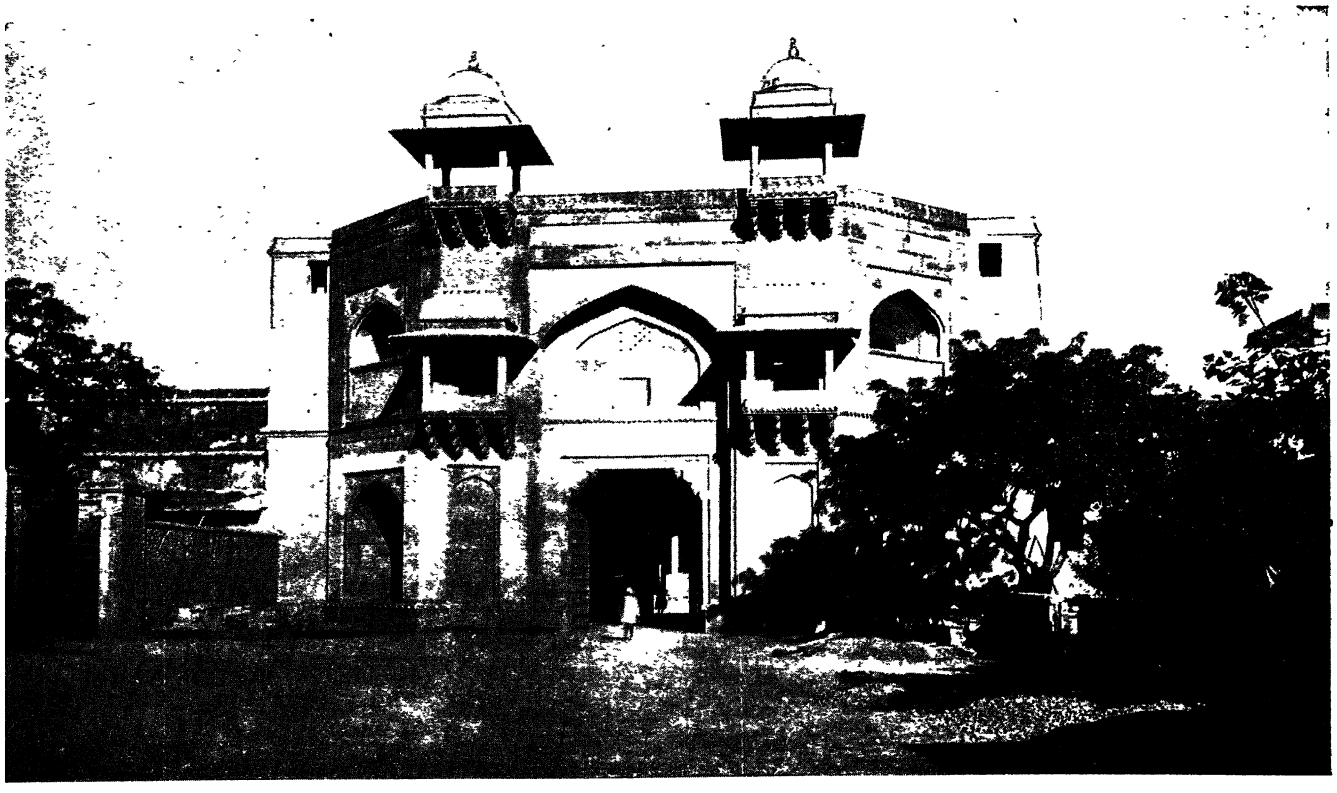
CHAPTER IX.

THE MAGAZINE.

THE Magazine is one of the most prominent objects in the landscape from all parts of the valley of Ajmer, and is of some historical importance. Its stones, were they able to speak, could tell a tale of political intrigue and court life of one of the most interesting periods in Indian history, that in romantic interest would vie with the best productions of its kind anywhere.

The Magazine is a massive rectangular structure with four imposing bastions at the corners, a palace in the centre, and a magnificent gateway towards the west, facing the town. It is said that there was a small garden surrounding the inner palace. A well existed between the south-east corner of the palace and the bastion near it, into which were thrown unserviceable cannon and other things in 1857 A.D., when the place was fortified in consequence of the army at Nasirabad having joined the mutiny.

An outer wall, also fortified by bastions, was built round the building on its west, south and north, the city wall serving that purpose towards the east. Between this outer wall and the rectangular structure there was accommodation towards the north and north-west for grandees and ministers who were in constant attendance, and to the west there was an open space for elephant fights and similar other amusements for the Emperors, who witnessed them from the



THE MAIN GATE OF THE MAGAZINE.

window in the gate, as also for the execution of criminals. Sir Thomas Roe says in his journal: "At this window the king sits in judgment, never refusing the poorest man's complaint. He hears with patience both parties, and sometimes sees, with too much delight in blood, the execution done by his elephants."

The palace or the central building, now used as the Rajputana Museum, is of *khattu* sandstone from the quarries in the town of that name in Marwar, except the Agra redstone brackets which project from the walls, and which have been recently restored.

It was a Hindu[1] building in early times, rectangular in shape, 73′-9″ × 59′-6,″ the four *façades* being alike in all details. The principal features of the building are the lofty square pillars of the verandah, which occur in the centre of each *façade*, and the heavy cutstone *chhajja* with its massive ornamental brackets.

It consists of a central hall, with four *tibaras* on its four sides, two staircases and four small square corner rooms. The roof is 19 feet above floor level, but the corner rooms have an intermediate roof nine feet above floor level. These four rooms are double-storied.

This building, the bastions and rooms built against the fortified walls between the bastions, provided a complete set of apartments usually found in a palace of the Moghal Emperors, who often resided in Ajmer.

Of the four bastions (greatest length of each is 74′) those to the north-east and south-east are similar, each providing the same accommodation as the other, while the other two—those towards the city--are open in the centre, and

[1] Archæological Survey Report, Vol. XXIII, page 46.

must have been used by the Emperor himself. It is difficult, in the absence of any records, to determine what portions were allotted to the harem, and where the *ghusal khana* was situated, which figures so prominently in the life of the Great Moghal, to which Sir Thomas Roe was so often invited, and which he must have long remembered as the place to which he was summoned one night (2nd September 1615) with the picture of his lady-love, and there deprived of it.[1]

In all probability the open porch as we enter the main gate was roofed at the time, and the large open space on the first floor thus provided was enclosed and roofed for the use of the harem, which included the celebrated Nur Jahan. This also appears probable from the fact that the walls of the open porch were painted in colours, marks of which still remain, which could not have been the case if they had been left exposed to the sun and rain. And the fact that those who had to interview the Emperor while he sat in the window had to climb up the scaffolding erected under it, also shows that the rooms on the space behind the window were closed to all except the Emperor. That the room was utilised for the harem is shown by the following extract from Roe's Journal:—

"The king comes every morning to a window looking into a plain before his gate, and shows himself to the common people. One day I went to attend him. Coming to the palace I found him at the Jharoka window, and went up on the scaffold under him,

[1] Sir Thomas Roe had shown the picture to the king's painter as a work of art. The painter spoke to the king about it in the *gushal khana*, where he had company, it being his birthday (2nd September 1616). Jahangir instantly summoned Roe with it. It was past 10 P.M. and Roe had gone to sleep. He was awakened and given the king's message. He took two pictures with him. Jahangir instantly selected the one Roe prized most. Jahangir asked for it and Roe gave it, answering, "I was not so in love with anything that I would refuse to content His Majesty: I was extreme glad to do him service, and if I could give him a better demonstration of my affection, which was in my heart to do him service, I was ready to present it to him. At which he bowed to me and replied, it was sufficient; I had given it." On enquiry Roe said the lady was dead, and Jahangir said he would have copies made and return the original if Roe could recognise it from the copies.—*Sir T. Roe's Journal*, Vol. II, page 252.

which place not having seen before, I was glad of the occasion. On two tressles stood eunuchs with long poles headed with feathers fanning him. He gave many favours and received many presents. What he bestowed he let down by a silk string rolled on a turning instrument; what was given him, a venerable fat deformed old matron, wrinkled and hung with grimbelles like an image, pulled up at a hole. With such another clue at one side in a window were his two principal wives, whose curiosity made them break little holes in a grate of reed that hung before it to gaze on me. I saw first their fingers, and after laying their faces close, now one eye, now another, sometime I could discern the full proportion. They were indifferently white, had black hair smoothed up, but if I had no other light their diamonds and pearls had sufficed to show them. When I looked up they retired, and were so merry that I supposed they laughed at me."

The Magazine was a fortified palace built by Akbar, who used to visit Ajmer frequently. Finding no suitable residence for himself, in the sixteenth year of his reign he ordered one to be built. The *Tabqati-Akbari*, a contemporary history, says:—

"Akbar left Agra on 8th Rabiul Akhir A.H. 978 (1571-72 A.D.), and after staying twelve days at Fatehpur Sikri, came to Ajmer. Here he ordered that a strong and durable wall be built round Ajmer and a magnificent palace constructed for his own residence. The Amirs, Khans and attendants at the court vied with one another in erecting buildings. His Majesty distributed villages and lands attached to the Ajmer Administration amongst his Amirs, to enable them to pay the expenditure on new buildings."

The city wall and the palace took three years to build. The *Akbarnama* says that when the Emperor came to Ajmer the following year, he inspected the work and expressed his satisfaction with the progress made.

Akbar never stayed long in Ajmer, though he visited it oftener than any of his successors. Being engaged in conquering and consolidating his dominions, he could never stay long in one place, and had constantly to be moving about the country. His son and successor, Jahangir, a prince of more peaceful disposition, attracted partly by the remarkable

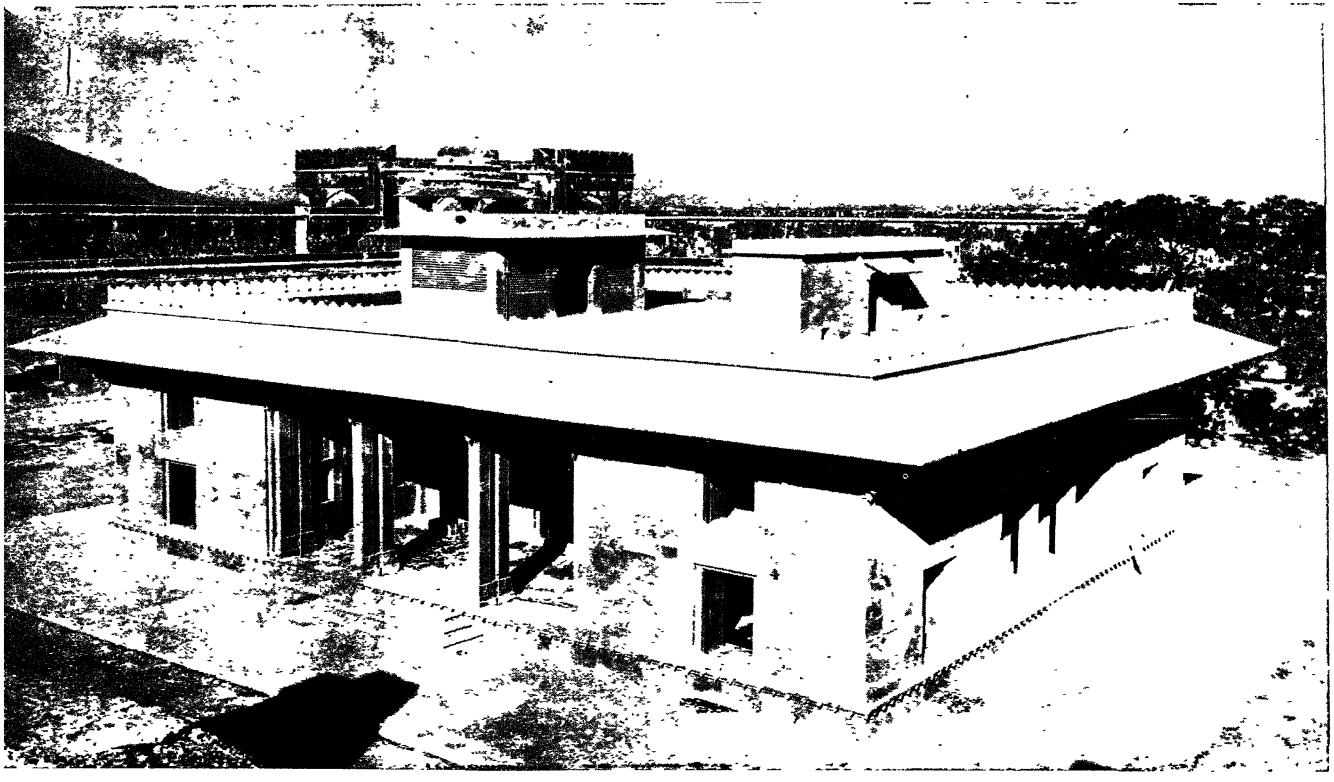
natural beauty of Ajmer and partly in order to direct the campaign against the Maharana of Udaipur, stayed here for three years, the longest period that any ruler of India has ever stopped in Ajmer.

Shah Jahan, with the eye of an artist, saw the superb beauty of the Ana Sagar, and had apartments built for himself on its embankment; and during his visits to Ajmer after he became Emperor he resided there, as appears from an account of the visit to Ajmer given by his favourite daughter, Jahan Ara Begum, in her book *Munisul Arvah.* She says—

"By good fortune I directed my course to the sacred town of Ajmer to attend on my venerable father, and remained on the way from the 18th Shaban to 7th Ramzan H. 1053 (1643 A.D.), when I set my foot in the palace on the bank of the Ana Sagar Lake (داخل عمارت کنار تال آناساگر گشتم)."

The austere Aurangzeb, whose two important visits to Ajmer were in connection with important wars, and who perhaps was never so uncomfortable in his life as on these two occasions, chose this fortified building for his residence during the rebellion of Prince Akbar.

There is no record to show that any additions or alterations were made to this building by Jahangir, Shah Jahan, Aurangzeb or their Rajput successors till Ajmer came into the possession of the Marhattas. The Marhatta Governor took up his residence in this Fort and altered the central palace to suit his requirements. It was most probably then that a *baradari*, 22′-9″ × 21′-9″, probably the northernmost marble pavilion, was removed from the Ana Sagar embankment and put up on the roof of the room to the north of the western bastion and used as a temple, by which designation it is still known. The English followed the Marhattas in 1818 A.D., and while



AKBAR'S PALACE IN THE MAGAZINE (THE RAJPUTANA MUSEUM).

the District Officers took up their residence in the marble *baradaries* on the Ana Sagar Lake, they converted this fortified palace into an arsenal, and as such it remained up to 1863 A.D.; hence the name Magazine by which it is universally known. In 1857 A.D., however, when the great mutiny broke out, and the forces at Nasirabad rebelled, the Europeans in Ajmer took refuge in the Magazine and fortified it. The original entrance in the outer wall between the bastions in front of the Naya Bazar was closed up, cannon were mounted on those bastions, and a temporary opening made for egress and ingress in the wall further south, which still stands near the Veterinary Hospital. As daily worship could not be carried on in the Hindu marble temple, the idol was removed to the temple of Laxminarainji, near the Agra gate, where it is still kept and worshipped.

In 1863 A.D. the arsenal was removed and the Tahsildar of Ajmer installed in the palace which had been the residence of the mighty Akbar.

In 1903 A.D. the Tahsildar and his office were shifted to a bastion and the central palace restored as far as possible to its original state, consistent with its use as a Museum of Antiquities, at a cost of Rs. 66,860. The main gateway, 84 feet long and 43 ft. wide, too, has been repaired at a cost of Rs. 5,853.

The Rajputana Museum—The establishment of a Central Museum of Antiquities for Rajputana was sanctioned by the Government of India in January 1908, and in March of that year, Pandit Gauri Shanker Ojha was appointed curator. He set to work to collect exhibits, and in the course of a tour lasting two-and-a-half months, he collected sufficient material to admit of the opening of the Museum, by the Honourable E. G. Colvin, C.S.I., Agent to the Governor-General, Raj-

putana, on 19th October 1908, in the presence of a number of Native Chiefs. During the three years that it has been in existence, the Museum has made very rapid progress, and now contains about 40 stone and 13 copperplate inscriptions, a few hundred coins, and about 300 images and sculptures.

The inscriptions refer to the Parmar, Parihar, Sisodia, Chohan, Solankhi and other Rajputs, the oldest stone inscription dating as far back as 625 A.D. and the copperplate, 843 A.D. These inscriptions are of great importance in the study of the history of Rajputana, Malwa and Gujrat.

The coins in the Museum range from before the third century B.C. to the nineteenth. There are in the collection, Bactrian coins as well as Hun, Khshatrap, the imperial Gupta, Chohan, Yadava, Kalchuri, Rathor, Pathan, Moghal and the present Native State coins.

The collection of sculptures and images is excellent. Amongst old images there are those of Brahma, Vishnu, Mahadeva, Surya, Devi, Indra, Kuber, Yama, Lakhshmi, Buddha, Saraswati, Durga,—all illustrative alike of the Jain and Hind mythology and of Indian art.[1]

[1] An interesting fact brought to light by the images of Surya and not generally known, is the use by Hindus of the warrior class in old days, of long boots very similar to those of the present day.



EMPEROR JAHANGIR.

CHAPTER X.

THE CHASHMA.

ONE of the most beautiful sights of Ajmer, illustrative alike of the beauty of its natural scenery and its historical associations is the Chashma, or, as it was named by the Emperor Jahangir, *the Nur Chashma.* It is a valley to the west of the historic fortress of Taragarh; and possessing as it does all the lovely features of beautiful mountain scenery, it was from the earliest times a place where the more prosperous of the residents of Ajmer built themselves pleasure houses, and to which all went for pleasure and sport.

The Chashma proper is the place bounded on the north by the Chanvanda Hill, on the east by the Taragarh Hill, on the west by the hills of Ajaipal, and on the south by the hill on the south-eastern slope of which stand the tombs of Tagha and Targhan. The valley to the east narrows down to a pass between two high hills called the *Chashma ki gal,* at the entrance to which stand the ruins of Jahangir's palace. This serpentine valley winds round the rugged Taragarh Hill towards the south-west and ends [1] amidst hillocks, the scene of the famous battle of Ajmer, fought in 1659 A.D., which sealed for ever the fate of the accomplished but unfortunate Dara Shikoh, the rightful heir of Shah Jahan, and placed on the throne Aurangzeb, the last Moghal Emperor of India.

The name by which this place was originally known is one of the secrets of history which time or circumstances may yet

[1] During Colonel Dixon's time a *bund* was constructed here to form the Chashma ka talao.

unfold. In pre-Jahangir days it was known to the Mohamedans as the place where Hafiz Jamal, the daughter of Khwaja Muinuddin Chishti, lived for some time as a religious recluse. When Jahangir came to Ajmer in 1614 A.D., he built a hunting palace here and christened the place *Nur-Chashma* (spring of light), after his own name, Nur-uddin (light of faith.)

The earliest relic of any historic or archæological importance standing in the Chashma (besides the insignificant celler on the western side of the southern spur of the Taragarh Hill, pointed out as the place where Jamal Bibi, the pious daughter of Khwaja Muinuddin passed days of devotion and prayer) is the massive unfinished water lift built by Rao Maldeva of Marwar, who conquered Ajmer from the Gujrat governor of the place in 1535 A.D. The lift was to consist of a chain of towers one overlooking the other, and water was to be raised from the Chashma to the fort of Taragarh.[1] The work, however, was never finished; only three links of the chain were made. But they still stand as solid as on the day they were built, though nearly 400 years have passed, and they have never been repaired. The construction of the lift also shows that the Chashma was then a perennial spring of water.

It was, however, Jahangir who appreciated the beauty of the place, and as he lived in Ajmer for nearly three years (1614 to 1616 A.D.) he built a palace here, laid out a garden, constructed tanks and generally improved the place. The Emperor himself thus describes the place in his celebrated *Tuzaki Jahangiri*:—

"Near the town of Ajmer there is a beautiful valley or pass. In it there is a spring of sweet water, and this water is excellent and better than the water of any other place in Ajmer. This

[1] Speaking of Maldeva, Colonel Tod says: "He also erected that bastion in *Garh Beetli* (Citadel of Ajmer) called the Kot Burj, and showed his skill in hydraulics by the construction of a wheel to bring water into the fort."—*Annals and Antiquities of Rajasthan*, Vol. II, page 25.

valley and spring are named after Hafiz Jamal. When I went there I ordered that a house suitable to this place be built. In one year, that building was so nicely built that people do not speak of a similar building anywhere else. The masons built a large water reservoir (حوض) there, and took the water into this tank by a fountain. The water in the fountain rises 12 yards, and the tank is 40 by 40 yards, and there is a nice *dalan* on the edge of the tank. Similarly, above it, where there are the lake and the spring, there are suitable chambers and sleeping apartments, pleasing and delightful. Some of them are illuminated and adorned with pictures by masters and experts in the art of painting. I desired that a name should be given to it having some connection with my name, hence I named it *Chashma-i-Nur*. The only drawback in this Chashma is that it is not within the town, nor situated on a highway. Generally on Thursdays and Fridays[1] I live here. In accordance with my wish, the poet composed verses to give the date of its construction by the numerical value of the letters in the words used. Saadai Gilani Zargabashi has cleverly brought out the date (H. 1023 = 1614 A.D.) in the following excellent line:—

'MAHAL SHAH NUR-UD-DIN JAHANGIR'

(Palace of the King Nur-ud-din Jahangir). I ordered that this be inscribed on a stone and the stone fixed over the arch of the lower building."

The line "Mahal Shah Nur-ud-din Jahangir" is the last of the 14 lines composed by the above-named poet, and they still stand inscribed on the summit of the arch (vault) of the *dalan*.

The inscription is still fresh, and is familiar to the inhabitants of Ajmer, who know by it that the ruins were once the palace of Jahangir.

The following lines are engraved on three pieces of marble stone :—

بلند اقبال شاه هفت کشور — که وصف او نمي گنجد به تقدير
فروغ خاندان شاه اکبر — شهنشاه زمان شاه جهانگير
درين سر چشمه چون آمد زفيضش — رواں شد آب و خاکش گشت اکسير
شهنشه کرد نامش چشمه نور — شده آب خضر زو چاشني گير
دهم سال از جلوس شاه غازي — بحکم بادشاه نيک تدبير
بطرف چشمهٔ نور اين عمارت — جهاں آرای شد زروي تقدير
خرد تاريخ اتمامش رقم زد — محل شاه نورالدين جهانگير—

[1] Jahangir mentions in the *Tuzak* that he killed a tiger in the environs of *Nur Chashma*.

TRANSLATION.—"High is his fortune; He is king of the seven regions. His virtues cannot be contained in the records of Fate. Light of the family of King Akbar: Emperor of his time, King Jahangir. As he came to this spring, from his favour, water began to flow, and its very dust became *Aksir* (Philosopher's Stone.) The Emperor named it *Chashma-i-Nur*: The water of life derived its virtue from it. In the tenth year from the accession of the brave king, under the orders of the wise king, this building towards the *Chashma-i-Nur* became the ornament of the world, as it was predestined to be. *Khirad* (the surname of the poet) recorded the date of its completion as "The Palace of the King Nur-ud-din Jahangir."

With the aid of field glasses one is able to read on the last piece the name of the engraver of the inscription, as "Abdulla."

Sir Thomas Roe, who was in Ajmer in 1616 A.D., thus describes the place in his Journal:—

"The 1st of March (1616 A.D.) I rode to see a house of pleasure of the king's, given him by Asaf Khan,[1] two miles from Ajmer, but between mighty rocks so defended from the sun that it scarce any way sees it; the foundation cut out of them and some rooms, the rest of free stone; a handsome little garden with five fountains; two great tanks, one thirty steps over the other. The way to it is inaccessible but for one or two in front, and that very steep and stony: a place of much melancholy delight and security, only being accompanied with wild peacocks, turtles, fowl and monkeys that inhabit the rocks hanging every way over it." [2]

The monkeys are still to be seen, especially near the *Chilla* of Bibi Hafiz Jamal, but the gardens and the fountains have disappeared; and of the tanks only one remains, and that is in ruins—an octagonal tank in front of the *dalan* cut out of a rock spoken of above. A staircase leads to the roof of this *dalan*, and two rooms (also *dalans*) stand separated by a broad passage for water which falls into the tank below. These *dalans* are of red stone. That towards the east has three openings in front and one towards the staircase. There was marble plastering inside the *dalan*, which was decorated in colours, marks of which still remain near the eastern door.

[1] Jahangir's brother-in-law, and brother of the celebrated Empress Nur Jahan.

[2] Sir Thomas Roe's Journal, Vol II.

The western part of this structure is in a dilapidated condition, and though the support to the lintel of the western opening has long disappeared,

> "Self poised, the top stone seems to rock
> But ages past have seen it mock
> The winter's storm or earthquake's shock."

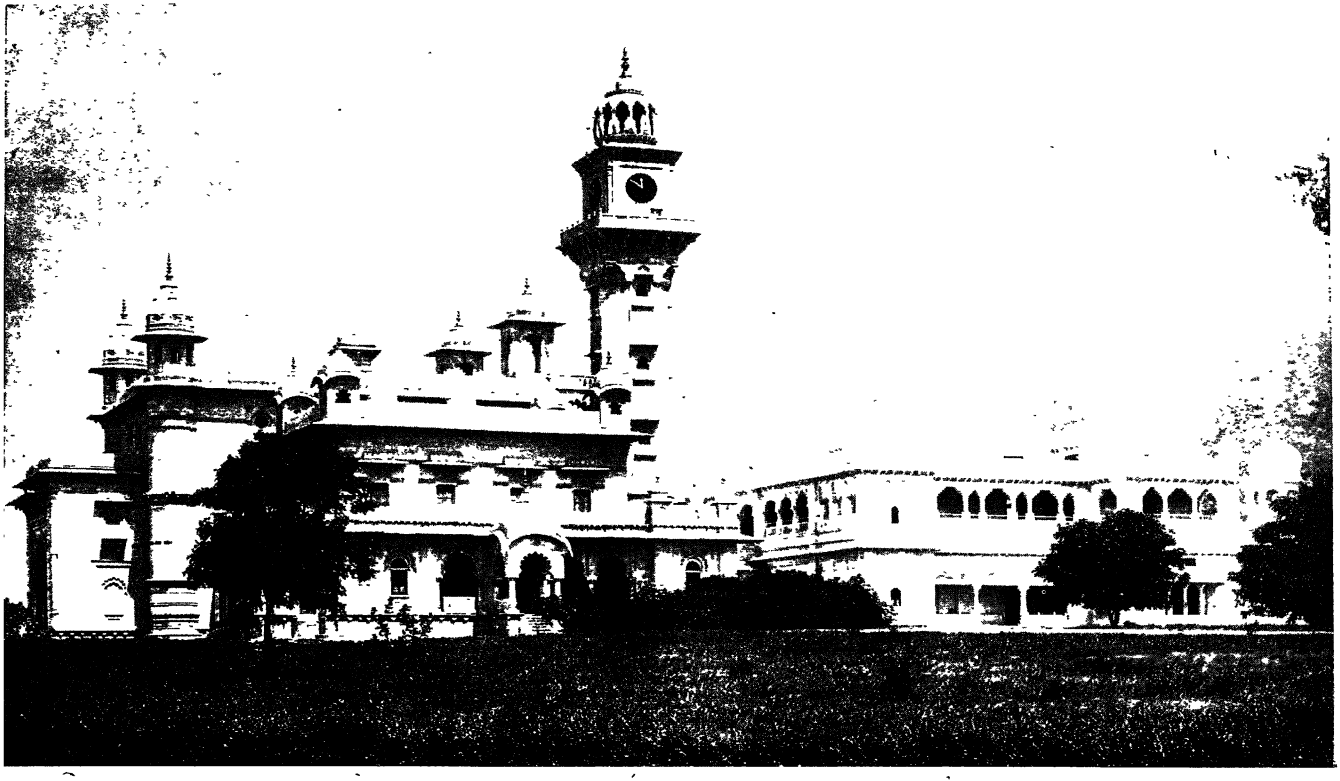
The southern *dalan* is in a better state of preservation, and reminds the visitor of the old days when the famous Nur Jahan and Jahangir, sitting in these *dalans* enjoying the beautiful scenery around them, and breathing the air heavily laden with the sweet smell of mountain flowers watched the water fall over the roof of the *dalan* below into the octagonal tank.

Further down the valley, on the hill to the west, there are the tombs of Tagha and Targhan, commonly called Taga and Toga, who are said to have been slain by the Hindus during the reign of Qutub-ud-din Aibak, or at some subsequent period. There is nothing of importance about these and the other tombs there, except that at one time the place appears to have been inhabited. Excavations have discovered big earthen pots in the neighbourhood of this place, all found buried with the mouth downwards.

The Chashma valley widens a little towards the end, and at its mouth there are two or three small hillocks commanding the entrance to the valley. It was here that the historic battle between Dara Shikoh and Aurangzeb was fought. The hillock on which Dara Shikoh planted his artillery still commands the entrance to the valley, and the ruins of battlements and entrenchments defended by his generals, Shah Nawaz Khan, Feroz Mewati and Mustafa Khan, as well as the remains of the fortifications thrown across the hills, and which are fully described in chapter XIV, may still be seen.

These picturesque hills, which have witnessed political convulsions which at one time altered the course of history; seen dynasties of kings come and go like spring and autumn leaves; which have seen proud rulers of men like Visaldeva, Prithviraj, Akbar and Aurangzeb, appear and disappear before the irresistible blasts of doom, leaving little trace of their triumphs, still stand quiet, mocking the puny efforts of man to impose his will on those forces which a Higher Power employs to rear and destroy empires, races and civilizations, in furtherance of His own inscrutable design.





THE MAYO COLLEGE.

CHAPTER XI.

MAYO COLLEGE.

THE Mayo College, "the Eton of India,"[1] was established in 1875 A.D., and, to use the words of His Excellency Lord Mayo, is "devoted exclusively to the education of the sons of the Chiefs, Princes and leading Thakurs of Rajputana."[2] It is the premier institution of its kind in India, and takes the lead of all other Rajkumar Colleges in importance, size and magnificence, and attracts students from the Punjab, Bengal, Central India, Madras and Hyderabad (Deccan.)

Surrounded on all sides by Indian States, Ajmer is naturally the right place for an institution like the Mayo College. Hardly twelve years had passed since the assumption by the Sovereign of England of the Crown of India, when Col. C. K. M. Walter, the Agent to the Governor-General, Rajputana, put on record the necessity of founding an institution for the training and education of the sons of the aristocracy of this country. The idea was taken up by Government, and His Excellency Lord Mayo held a Durbar at Ajmer, on 22nd October 1870, when he unfolded the scheme before the assembled princes and thakurs of Rajputana and invited subscriptions. Nearly 6 lakhs (afterwards raised to 7 lakhs) were promised in response to the appeal.

The Government undertook to construct the College building and houses for the Principal and the Head Master, in addition to a boarding-house for the sons of the

[1] Sherring's Mayo College, Vol. I., page 1.

[2] Ibid, page 11.

Istimrardars of Ajmer; and the various States were asked to build for their own pupils separate boarding-houses.

In 1871 A.D., land measuring 167 acres was taken up and turned into the College Park. Active work on buildings, however, was not begun till 1873 A.D., when the Principal's residence, and the Head Master's house and boarding-houses began to be constructed. The College building was not taken in hand till July, 1877 A.D., and was finished in February 1885. The classes, however, were opened in 1875 A.D. in the old Residency Bungalow which stood on the site of the park, and Colonel Sir O. St. John was appointed the first Principal of the College.

The College Park has been greatly extended recently, and an *annexe* designed by Sir Swinton Jacob, almost as large as the original building, has been added to the College, which was the design of Major Mant.

The Mayo College is a residential College. It is governed by a Council consisting of His Excellency the Viceroy (President), the Honourable the Agent to the Governor General, Rajputana (Vice-president), and the Principal of the Mayo College (Secretary). The Chiefs of Rajputana and such Chiefs of places outside Bombay, Punjab or the North-West Frontier Province as may have paid Rs. 10,000 to a Rajkumar College and are nominated by His Excellency the Viceroy; the Honourable the Agent-Governor General for Central India; Commissioner of Ajmer; the Inspector-General of Imperial Service Troops, and five Political Officers from Rajputana, and one from Central India; the Joint-Secretary to the Government of India in the Educational Department; and such other persons as His Excellency the Viceroy may see fit to nominate, are the members of the Counci

There is also a Working Committee consisting of ten Chiefs elected by ballot, and a Political Officer from Central India, the Commissioner of Ajmer being *ex-officio* President. The members serve for two years and are eligible for re-election.

The College staff consists of the Principal, the Vice-Principal, two English and eight Indian teachers.

The curriculum does not conform to that prescribed by any University; it has been fixed to suit the requirements of the class of students that come to the College. Cricket, football, tennis and physical drill are compulsory. For worship, there is a small Hindu temple outside the College Park for boys; and a mosque is attached to one of the houses

The College Park is situated at a distance of about two miles from the Post Office, to the south-east of the town, on an elevation of about 1,570 feet above sea level.

The College building and the boarding-houses, with the exception of the Jaipur, Kashmir and Hathwa Houses, are arranged in the form of a horse-shoe, with the College in the middle of the base. The College is a magnificent building in unpolished white marble which is found near the city of Ajmer, with bands of black introduced at intervals. The fire-places in the various rooms are of polished marble of different colours also obtained from the district. The style of architecture is what is called the Hindu-Saracenic. The total cost of thebuilding was about six lakhs of rupees.

In the centre is a splendid Hall, $68' \times 40' \times 37\frac{1}{2}'$, beautifully coloured in oils and richly decorated by Mr. Freyberger. In the roof are introduced two stained glass sky-lights. The design on one copied from the banner of His Highness the Maharana of Udaipur represents the Sun, and the other the Moon. These are emblematic of the Solar and

Lunar races to which the Rajputs belong. An artistic Clock Tower surmounts the building. It is 127 feet high from the ground, with 163 steps leading from the floor-level to the Clock Chamber.

In front of the main entrance of the College building on a pedestal six feet high, stands a grand statue, in Carrara marble, of Lord Mayo in the robes of the Grand Master of the Order of the Star of India, the work of Mr. Noble. The statue cost Rs. 14,488-13-3 in all. Besides the houses of the Principal, the Vice-Principal and two European masters there are 12 boarding houses, a fine pavilion commanding the play-grounds, presented by H.H. the Maharaja of Bikaner, and a sanatarium (segregation ward) and nurses' quarters, the gift of H.H. the Maharao of Kotah.

The following is the list of the principal buildings in the College Park :—

The College.
The Principal's House.
The Vice-Principal's House.
Two Houses for European Masters.
The Jaipur House.
The Udaipur House.
The Kotah House.
The Jodhpur House.
The Bikaner House.
The Alwar House.
The Bharatpur House.
The Jhalawar House.
The Ajmer House.
The Tonk House.
The Kashmir House.
The Hathwa House.
The Bikaner Pavilion.
The Alwar Gate.
The Dispensary and Overseer's Quarters.
The Kotah Sanatarium and Nurses' Quarters.

The boarding-houses are kept up by the different States at an expense of about Rs. 16,800 a year. The students live at their own expense or at the expense of the State to which they belong.

CHAPTER XII.

MINOR SIGHTS.

i.—THE BADSHAHI BUILDING.

THE Badshahi Building was originally a Hindu building, to which verandahs were afterwards added. As it stands, it is a structure of the early Moghal period, without any pretention to architectural beauty, and is so similar to the Palace in the Magazine in its style and the materials used, that both appear to be of the same period. The two are "very similar in size and almost precisely similar in detail." [1] The pillars, brackets and *chhajas* of the Badshahi Building agree in almost every particular with those extant at the Tahsil. The building was not intended to contain a tomb, and it never contained one. A heap of debris in a cornor of a room is now being wrongly pointed to as a tomb. Nowhere do we find a tomb existing in an insignificant corner of a room in a building expressly built as a mausoleum. Moreover, as Mr. Nickolls says: "The existence of two elaborately-carved balconies—one on the north, the other on the south side of one of the chambers—seem to indicate that the building was intended for habitation." And when we remember, as is recorded in the *Tabkat-i-Akbari*, that in 1870 A.D. the Emperor Akbar built the Daulat Khana, *i.e.*, the Magazine, and "his Amirs, Khans and other attendants at the Court vied with one another in

[1] "The similarity between the two buildings is so remarkable that there is ample justification for restoring the one and only doubtful feature in the Tahsil to match the corresponding part of the Badshahi Building."—*Annual Progress Report of the Archæological Survey, Northern Circle, for 1905 A.D.*

erecting buildings, and that His Majesty distributed villages and lands attached to the Ajmer Administration amongst his Amirs to enable them to pay the expenditure on new buildings," we can safely infer that this building, recently christened "The Badshahi Building" for want of a more significant name, was built or converted by one of Akbar's Amirs for his residence.

The building is situated in the Naya Bazar, not far from the Magazine. It is set back some twelve feet from the street and is above the street level. The verandah and the main room are roofed with Pokhriawas greystone slabs, supported by a series of Khatoo and Agra cut-stone square pillars, with Agra cut-stone brackets supporting a heavy *chhaja* round the building, which is surmounted by an ornamental cut-stone parapet. The entrance is through the east verandah, and thence into a square chamber roofed by a dome supported on pendentives and arches turned across the angles of the square. Immediately behind this chamber on the west side of it is the room in which the balconies occur, supported on four moulded brackets corbeled out from the north and south walls. This chamber, too, has a domical roof, while the two smaller rooms on either side of it have vaulted ceilings. In all four chambers there are traces of painted patterns on the plastered walls, which are of lime masonry, and plastered three to four inches inside and outside with numerous shelves and niches, decorated with coloured edging and dado, similar to those under the main gateway of the Magazine. There are three staircases in the thickness of the west walls of the three rooms to the west of the central chamber, two of which lead to the upper floors of the smaller side chambers, the floor level of which is the same as that of the galleries in the chamber between them, while the third staircase leads up to the roof of the building. The roof is of concrete (flat), but the portion over the two larger chambers is higher than that over

the verandahs, and there is no sign of the domed ceilings on the roof above, the raised roof over them being also flat—another sign that the building never contained a tomb. The building seems to have undergone further additions during the time of the Marhattas, and was latterly used as a municipal godown, the front portion being used as a reading room and library. It was restored in 1906-9 A.D. at a cost of Rs. 22,790.

ii.—TOMBS OF ABDULLA KHAN AND HIS WIFE.

The tomb of Abdulla Khan is an ordinary building of the later Moghal type, and is situated on the Beawar road. It is a square, the sides measuring about 35 feet. At the four corners are piers with half columns upon two of their sides. The columns are octagonal, and with the exception of the interior of the dome over the centre, which is plastered, the whole structure is of unpolished white marble. The building stands on a platform surrounded by a plinth about three feet above the ground level. Between the columns are heavily-cusped arches, and the ceiling between the outer and the inner squares is flat, being formed of long slabs of marble. The tomb is in the centre of an inner square, at the four corners of which are smaller piers and half columns, with cusped arches between them.

The tomb is said to be of Abdulla Khan, commonly called Miya Khan,[1] a resident of Bara in the United Provinces, and father of Husein Ali Khan, the Minister of King Farrukh Sayar (1712-1719 A.D.).

In 1704 A.D., Abdulla Khan built a mosque, which still stands behind the tomb, laid out a garden (as is

[1] Elliot's History of India, Vol. VII, page 506.

shown by the inscription on the *Mehrab*), built a water channel from the Ana Sagar to this garden, and his wife's tomb, and enclosed all by a wall having a gateway which still stands blocked up to the north of Allarakha & Son's shop. After his death, his tomb was built by his son, Husein Ali Khan in 1710 A.D., under the superintendence of Hidayatullah Khwajasara. Opposite to it, and separated from it by the road and a recently-built white stone gateway, is the tomb of Abdulla Khan's wife in polished white marble, which, though small in size, yet in elegance, purity of design and workmanship, equals the best buildings existing anywhere. Mr. Garrick, the Assistant Archæological Surveyor of India says: "I found an exquisitely-sculptured tomb of white marble; the perforated screens surrounding the sarcophagus of this tomb are equal in workmanship to anything I have seen, and the marble is of the finest quality." [1]

In plan, this mausoleum is a quadrangle of 15′-1″ sides or 60′-4″ in circuit, standing upon a marble platform 4′-6½″ high and measuring 128′ in circuit. The quadrangle consists of a small court containing the tomb, enclosed by marble *jali* screens with a parapet and *guldastas* (pinnacles), but without any roof. It is 9′-5″ high above the platform and 13′-11½″ above the ground. The platform had a balustrade, as is evidenced by the *mutakka* holes which still remain, although the balustrade has now disappeared.

iii.—HATHI BHATA.

This is a Hindu temple and is situated on the Imperial road in front of the Victoria General Hospital. Since the advent of the railway, rooms have been built all arround it

[1] Archæological Survey Report for 1883-84, page 47.

where Hindu pilgrims to Pushkar, and others stay and take rest. It is called the *Hathi Bhata* (elephant stone) because the image is shaped like an elephant in a sitting posture. It appears to have been a rock jutting out of the earth, and the Emperor Jahangir had it shaped like an elephant. The couplet—

تاریخ فیل سنگ شد از حکمت الٰہ
این کرہ پارہ فیل جہانگیر بادشاہ

engraved on the right side of the "Elephant Stone" gives the date of its construction as 1613 A.D. (H. 1022).

iv.—BADA PIR.

Bada Pir is situated on the northern spur of the Taragarh Hill, just above the Dargah and is a most prominent sight of Ajmer. The place is of recent origin. A hundred and fifty years ago it was a bare rock. A Mussalman fakir, named Soonda, who lived in the ruins of a *morchal* (entrenchment) of the fort of Taragarh, is said to have gone from Ajmer to Baghdad, and on his return brought with him a brick from a building in the Dargah of Piran Pir there. At his death (about 1770) he asked that the brick might be buried with his remains. This was done. One Sheikh Madoo put up a small building there, and as the site commands a good view of the city of Ajmer people began to frequent it, and the place became known as the *Chilla of Piran Pir* (Ghaus-ul-Azam). During the time of Simbhuji, the Marhatta Governor of Ajmer (1770-73 A.D.), the village of Makhupura was given as an endowment to the place. Jamshed Khan, an officer of Amir Khan, the first Nawab of Tonk, built the *dalans* facing the north. Asghar Ali, *Mutwali* of the place, built the present domed structure and the mosque and paved the courtyard. His successor, Hakim

Irshad Ali, built a reservoir for water near the entrance gate and a *dalan*, and generally improved the place in 1859 A.D. [1]

v.—MADAR SAHIB.

This is situated on the Madar Hill, to the east of the city of Ajmer. It was originally a Jain monastry of Jaman *yati*, the *chhatri* raised over whose remains still stands. It is said that one Sayad Badiuddin, *alias* Shah Madar, passed some time in devotion at this place, and that he afterwards migrated to Makanpur, near Kanauj. There is a tree near the *chhatri* which is called "the gram tree," because its leaves resemble the leaves of the gram plant. The place is unpretentious, but its position on the summit of the hill, which is about 700 feet high, makes it a prominent object in the landscape. The date of the original Hindu monastry or of the present *Chilla* is unknown; but it appears that the present small domed building was put up some time during the Moghal rule in Ajmer. The hill is mentioned in *Futooh Alamgiri* as *Madar Dunger*.

vi.—SALAR GHAZI.

A small domed building on a *chhabutra* containing a tomb, on the summit of the hill to the right of the road to Pushkar, as it ascends the Ana Sagar Ghati, has come to be known as the hermitage of Salar Ghazi. As a matter of fact, Salar Ghazi never came to Ajmer; and nobody knows who lies buried in the tomb. Salar Ghazi was the son of Salar Sahu, and according to tradition was born in Ajmer. This, however, is unsupported by any history. Salar Ghazi died at Bharaich (Oudh) in 1033 A.D.

[1] A manuscript account of Ajmer in the Rajputana Museum, Ajmer, says: "As 60 years have not yet passed since the above occurrences, the enquirer ascertains the real state of the case, but after a few years it is probable that people will fix on this spot as having been the hermitage of Ghaus-ul-Azam, ignorant of the fact that Hindustan was never visited by that saint."

This place appears in time to have come to be known as Chilla Salar Ghazi, in the same way as the cell of Soonda Fakir has come to be called Piran Pir or Baḍa Pir. The place has been greatly improved during the last 10 years by new additions.[1]

vii.—CHILLA QUTAB SAHIB.

This is situated near the Ana Sagar embankment, opposite the western entrance to the conservatory, and is said to be the place where Khwaja Qutbuddin Bakhtiar Kaki, the disciple of Khwaja Muinuddin Chishti used, during his visits to his preceptor at Ajmer, to pass his time in devotion. Khwaja Qutbuddin lived and died in Delhi in H. 634 (1237 A.D.)[2]

In 1776 A.D., Maulvi Shamsuddin, a disciple of Maulvi Fakharuddin of Delhi, built a mosque with a domed roof here. In the courtyard, at a lower level than the mosque, is an enclosure containing the tomb of Mohammad Shah Khan, an officer of Amir Khan, Nawab of Tonk. Mohammad Khan, the deputy of Muhammad Shah Khan, built a mosque here in 1824 A.D.

viii.—CHILLA KHWAJA SAHIB.

On the way to the Hindu temple of *Khobra Bheroon*, near the Ana Sagar Ghati, is a building called the Chilla Khwaja Sahib. It is said that the Khwaja on his arrival at Ajmer took up his abode at this place and resided here till he moved to the place where he lies buried. For 436 years a cell and a flat stone slab marked this place as associated with the Khwaja. In 1628 A.D., Daulat Khan, a relation of Mahabat Khan, Subedar of Ajmer, built

[1] The manuscript account of Ajmer (written about 1830 A.D.) whilst mentioning the Madar Sahib and Chilla Piran Pir, makes no mention of this place.

[2] **Tarikhe Ferishta, Vol. II,** page 382.

a small enclosure and paved the floor.[1] During the last ten years, the hermitage has been extended by the addition of new buildings.

ix.—KHOBRA BHEROON.

This is a Hindu temple of Bheroon, and is situated in a very picturesque place at the head of the Ana Sagar, and commands an excellent view of the lake and the Daulat Bagh. It is one of the oldest places in Ajmer; and Jahan Ara Begum, in her account of Khwaja Muinuddin, mentions that the Khwaja on his arrival at Ajmér took up his residence near this temple. She and the Mussalman writers generally call the Bheroon, "Shadideva" (marriage god), as it is customary with Hindu bridegrooms to visit this temple with their brides after the conclusion of the marriage ceremony.

The significance of this name is peculiarly interesting. *Khobra* is a Marwari term meaning mischievous and Bheroon is a god. Tradition has it that unless a newly-married couple promptly proceed to pay their respects to him, this naughty god will play some prank to disturb their domestic felicity.

x.—BAPUGARH.

On the hill called Bapugarh, to the left side of the Pushkar Road at the Ana Sagar Ghati (pass), is situated a temple of Bheroonji. The hill appears to have derived its name from Bapu Sindhia, the last Marhatta Subedar of Ajmer (1616-18 A.D.). A big Hindu fair takes place here on Sawan Sud 3rd, every year.

xi.—BAJRANG GARH.

This hill is situated at the head of the Ana Sagar Lake, near the water weir. It commands a beautiful view of the valley of

[1] An inscription of 6 verses on the door says that it was put up during the time of Shah Jahan by Daulat Khan in H. 1037 (1628 A.D.).

Ajmer. An old temple of Hanumanji stands on it. A Hindu fair is held here annually, fifteen days after the Bapu Garh fair.

xii.—VILLA OF SAYAD AHMED.

At the foot of the hill, to the north-east of Ana Sagar stand the remains of some buildings and a *baori* (well) constructed during the reign of Emperor Aurangzeb (1657-1707 A.D.) The place was known in those days as the garden of Sayad Ahmed, who was Governor of Ajmer in 1669 A.D. The *baori*, however, is called the *baori* of Asad Khan, who was Subedar of Ajmer in H. 1092 (1681 A.D.), and on whom the titles of *Umdatul Mulk* and *Madarul Muham* were conferred when he became minister at Delhi. The place was evidently a villa of the Governors of Ajmer during the time of Aurangzeb and his successors.

At a little distance to the south of these remains, on an elevation, and separated from the Residency hill by a metalled road, stands a ruined mosque built by one Sheikh Yaha during the reign of Aurangzeb, for the upkeep of which Asad Khan made a grant of 40 *bighas* of land in the neighbourhood.

xiii.—FOY SAGAR.

This lake was constructed in A.D. 1891 by damming up the source of the water supply of the Ana Sagar, near the village of Ajaisar, about three miles from Ajmer. When full it contains water sufficient for the needs of the city for two years. It is thirty feet deep, and has a cubic capacity of 150 million cubic feet. As the lake is at a level higher than the general city level, water comes in by pipe by gravitation. There is a small garden situated here and the whole scenery, owing to the close proximity of the hills, is picturesque.

xiv.—NASIYAN (RED TEMPLE).

The Nasiyan is a modern Jain building consisting of (*a*) a Jain temple and (*b*) an imposing double-storied hall containing gilt representations of scenes from Jain mythology. The hall, which measure 80 ft. by 40 ft., is richly painted in beautiful colours, and the walls and the roofs are covered with glass mosaic work.

It contains representations illustrative of the birth and life of Rishabdeva or Adinath (Eternal Lord), the first propagator of the Jain religion. Adinath, the first Jain incarnation of God, was born in Ajodhia, and was the son of King Nabha, by his queen, Moradevi. At Adinath's birth, god Indra and his consort Indrani (followed by other gods in airships), came on an elephant and took away the infant to Mount Sumeru (which is in the centre of the earth), in procession, and gave him a bath there, by pouring over him an immense quantity of the contents of the *Khshir Samudra*—the fifth of the oceans which surround the earth—and then returned him to the queen's palace, leaving several child gods with the prince as his playmates. Adinath grew up to manhood and succeeded his father on the throne of Ajodhia. As he became engrossed in worldly affairs and did not attend to his mission, Indra appeared before him with the *Apsara* Tilotma. She danced before him and suddenly disappeared, throwing off her mortal coil. This reminded Rishabdeva of the transitoriness of the world and he determined to renounce it. Installing in his place his eldest son he left the palace, followed by four thousand other Rajas. The god Indra, followed by other gods, took Rishabdeva in procession to the *Tribeni*, the confluence of the Ganges, the Jamna and the Saraswati at Allahabad, where under the shade of the *Akshyabad* (sacred banyan tree), Rishabdeva gave up the world, even the clothes which covered his body, and gave himself up to contemplation. Six months passed without food or drink: his

followers could no longer suffer these privations, and headed by his grandson, Mareech, they returned to the town and founded the various sects of *sadhus*, such as *Khakis*, *Sanyasees*, *Kanphatas*, &c. Rishabdeva after one thousand years of devotion, attained salvation (*kewal gyana*). The above broad features of his career are represented here. The contents of this hall consist of two parts, the circular one, nearest the landing from the staircase, is the Jain representation of the creation, circular in shape, with a high mountain called Sumeru in the centre. Round this mount is the *Jambudweep*, which is surrounded by an ocean, round which is another *dweep* (continent) having two Sumeru mounts. This again is surrounded by an ocean, and that again by a continent having two Sumeru mounts, and so on. The present representation shows 13 such oceans and continents, which latter oceans and continents thus follow one another; but there are no more than five Sumeru mounts containing the 458 chaitalayas (temples) that are eternal. Man who resides in the *Jumbudweep* can go as far as the middle of the third encircling continent: gods alone can go further. The trees in the thirteenth continent are all of stone, but bear eatable fruits. The oceans are of water, milk, honey, ghee and similar articles. The central *Sumeru* is 20 crores of miles high and the next four are 168,000,000 miles each.

The southern half of the hall contains a representation of the city of Ajodhia, with palaces in the centre and mansions for the nobles and citizens. To the south of Ajodhia is a representation of the city of (Prayag) Allahabad, the *Tribeni*, and the sacred banyan tree, and Rishabdeva in contemplation, having renounced the world.

Gods are represented as sailing in the skies in *vimans* or airships; and on the northern wall of the hall is painted *Aphsara* Tilotma in the act of dancing before Rishabdeva.

CHAPTER XIII.

PUSHKAR.

SEVEN miles to the west of Ajmer, and separated from it by the *Nag Pahar* (Serpent Mountain), lies the sacred lake of Pushkar. An excellent road [1] connects it with Ajmer.

The town of Pushkar is picturesquely situated on the lake, with hills on three sides: on the fourth side the sands, drifted from the plains of Marwar, have formed a complete bar to the waters of the lake, which has no outlet, though the filtration through the sand hills is considerable. The lake is fed from the Nag Pahar and is in the form of an ellipse. Bathing ghats have been constructed round the lake.

Sanctity.—Pushkar is the most sacred place of the Hindus in India. It is the "king of sacred places," just as Benares is their "guru or preceptor."

No pilgrimage to *Badri Narain* (Himalayas), *Jagan Nath* (Orissa), *Rameshwara* (near Ceylon) *Dwarka* (Kathiawar) is complete till the pilgrim bathes in the sacred waters of Pushkar. A dip in its waters washes away all sin; and the ashes of well-to-do Hindu residents of Rajputana are either entrusted to the sacred waters of the Ganges or consigned to this holy lake.

Special sanctity attaches to an immersion in the waters of

[1] "The road passes through a defile on the far side of the range of mountains seen from the pavilions on the Ana Sagar."—Caine's Picturesque India, page 82.

In old days the road to Pushkar lay by the village Kharekdi, round the southern end of *Nag Pahar*, and only a foot-path made by Seth Daulat Mal existed across the hill. In 1846 A.D. a rock was cut asunder and a cart road constructed. The road has since been greatly improved.



Gau Ghat—Pushkar Lake.

this lake, during the last five days of *Kartik*, which falls in October or November, when people from distant places come in large numbers to Pushkar in those days. A cattle fair is also held during this period, and a great trade is done in horses, camels and Nagor bullocks. At the last fair (2nd to the 6th of November 1911), 14,543 bullocks, 4,607 camels and 970 horses came to Pushkar, of which 6,253 bullocks, 2,649 camels, and 462 horses were sold.

"According to ancient charters no living thing is allowed to be put to death within the limits of Pushkar" [1] on account of its great sanctity.

Antiquity.—Pushkar is one of the oldest places in India—as old as Modern Hinduism itself. Its antiquity has not yet been properly investigated, and it is difficult to say with any certainty when Pushkar first came into existence.

During the rains, people sometimes find here punch-marked Hindu coins, which are held to be the most ancient of Indian coins, as being of a date anterior to the fourth century B.C., also Bactrian, Greek, Kshatrapa, and Gupta silver coins. These and several kinds of silver and copper Gadiya coins, coins of Samant Deva, Ajaideva, and his Queen Somaldevi; Someshwara, and Prithviraja's copper coins, as well as Pathan and Moghal coins met with here, show that Pushkar was in existence in the fourth century B.C.

Ramayana—the oldest epic in the world—mentions Pushkar, and says (sarga 62, sloka 28) that Viswamitra performed *tap* (devotion) here. It further says (sarga 63, sloka 15) that the Apsara Menaka came to Pushkar to bathe in its sacred waters.

The Mahabharata, whilst laying down a programme of Maharaja Yudhishtar's travels says: "Maharaja, after entering

[1] Rajputana Gazetteer, Vol. II, p. 70.

the jungles of Sindh and crossing the small rivers in the way, you should bathe in Pushkar."

Inscriptions found in other parts of India show that the place was equally sacred to the Buddhists as to the Hindus. The stone inscriptions of the second century B.C. in the Buddhist *Stupa* at Sanchi in Bhopal (Central India), mention the charitable donations made by Bhikshus Arhadina, Nagarakshita, Arya (venerable) Buddharakshita, Himgiri, Pusak and Isidatâ (a woman), all inhabitants of Pushkar.

These inscriptions show that in the second century B.C. Pushkar was a populous town and a holy place.

An inscription of about 125 A.D. in the Pandu Lena Cave in the hills of Trirashmi, near Nasik (Bombay Presidency) says that Ushavdata, son of Dinik of the Shak dynasty, and son-in law of the well-known King Nahpan of the Kshtrapa family, came to Rajputana, built a ghat on the Banas River, and in Pushkar gave in charity 3,000 cows and a village. This shows that the sanctity of Pushkar in the second century A.D. was as great as it is to-day.

The oldest inscription found in Pushkar itself is of the time of King Durgaraja, and is dated the year 925 A.D., which was presented to the Rajputana Museum, Ajmer, in 1909 A.D. A later inscription containing no date, but of the time of King Vakpati Rai, probably the Chohan King of Ajmer (about 1010 A.D.) found in Pushkar, was also presented to the Rajputana Museum.[1] In September last, during a further

1 Both these inscriptions were discovered by Pandit Gauri Shanker Ojha and the author.

A manuscript in the Rajputana Museum, Ajmer, written about 1830 A.D. says: " At Pokur, near the Khut Mandir, is a stone with Sanskrit inscription, of which the following is a translation, 'In the year S. 106 (A.D. 59) and twelfth day of the moon in *Asar*, the wife of Govind Brahmin, daughter of Bias Bikram burnt herself with her husband.' This inscription has disappeared and has not yet been traced.

search for inscriptions, Pandit Gauri Shanker Ojha and the author discovered an inscription dated 1187 A.D. on a *Sati* pillar in the temple of *Ashtotar shat Ling Mahadeva.*

The famous Harsha inscription of 973 A.D. found in Shekhawati (Jaipur), mentions the grant by the Chohan King Sinharaj of four villages to the temple of Harshanath after a bath in the Pushkar.

The *Prithviraj Vijai,* written in the 12th century A.D., dilates on the sacred character of the place, and mentions a celebrated temple of Ajagandha Mahadeva, which does not appear to be in existence now, unless it is the temple now known as the temple of Atmateshwara Mahadeva, the underground storey of which appears to be very old.

Origin—The origin of Pushkar is thus given in the *Padma Puran* of the Hindus: Brahma, the Creator of the world was in search of a suitable place to perform a *yagna* according to the Vedas. As he reflected, the lotus fell from his hand and he resolved to perform the sacrifice where it fell. The lotus rebounding struck the earth in three places; water issued from all three, and Brahma descending, called the name of the place Pushkar, after the lotus. The three places are situated within a circuit of about six miles and are called the *Jyeshtha* (older) Pushkar, the *Madhya* (central) Pushkar and the *Kanishta* Pushkar (called *Boodha* Pushkar).[1]

The *Jyeshtha* Pushkar is the place where Brahma prepared to perform his *yagna.* All the gods attended. As, however, no important function, religious or social, can be performed amongst the Hindus by a man unless he is joined in it by his wife,—for according to Hinduism a man and his wife both

[1] This lake supplies drinking water to Ajmer when the Foy Sagar fails.

together form one entity, and the one without the other always remains only a part, and not a whole—Brahma had to wait for his wife *Savitri*, to begin the *yagna*. Savitri would not come without Lakshmi (wife of Vishnu), Parvati (wife of Siva), and Indrani (wife of Indra), whom the God Pavan (air) had been sent to summon. As the auspicious hour was getting very near, and Savitri would not come unless accompanied by the other godesses, Brahma was angry and asked Indra to get him a girl whom he could marry and begin the *yagna*. Indra brought a gujar's daughter named Gayatri. Brahma married her and the *yagna* commenced. A demon appeared and interrupted the sacrifice at the instigation of Siva. Eventually, Siva removed the interruption on the condition that he should also have a temple to himself at Pushkar. Savitri appeared as the sacrifice was nearing its end. Seeing Gayatri in her place, she became enraged; Brahma tried to pacify her, but did not succeed. She went away in a rage to the hill called *Ratna Gir* (the hill of gems), to the south of Pushkar, on which stands a temple dedicated to her. The largest and the most fashionable of the fairs of Ajmer is held here every year on *Bhadva Sud 8th* (August).

With the rise of Buddhism, which was nothing more than a protest against the use of animal food, priestly dominance and the tyranny of the caste system in Hinduism, Pushkar, like other sacred places such as Benares, Muttra, and Gaya, took up the cause of Reformation and soon became a stronghold of Buddhism.

With the decline of Buddhism, Pushkar also declined, and for a time was cast into the shade. It was restored in the beginning of the ninth century A.D. by the famous Parihar King Narhar Rao, who ruled over the whole of Hindustan from the Sindh to the confines of Bengal. It is said that one day while out hunting, he felt thirsty, and finding some

water in a pool he took up a little in his hands to drink, when he found that the white spots on his hands disappeared with the touch of the water. He therefore had the dilapidated lake repaired, and ghats built on its edge. This is the present Pushkar, and the Swarup Ghat (ghat of the body restored to seemliness) commemorates the event.

Later, the place came into the possession of the *gujars*. In 1157 A.D., however, a body of Sannyasis fell upon them on the night of the *Dewali*, and killing them all, restored the place to the Brahmins, and left their own representatives in five of the principal temples. Their descendants still preside in those temples.[1]

Pushkar is famous for its temple of Brahmaji, temples to whom are rare in India, and because of this it is sometimes called the Brahma Pushkar. Besides the temple of Brahmaji, the other old temples are those of the Savitri Mata, Badri Nath, Varahji and the Atmateshwara Mahadeva. Even these temples have been rebuilt or repaired in recent times. The temple of Varahji was built by King Arnoraja (1123-50 A.D.), who built the Ana Sagar at Ajmer, and executed repairs to the Pushkar Lake. The temple was repaired in the time of Akbar, by Sagar, a brother of the celebrated Rana Pratap of Chitor. The image which was in this temple was broken in 1613 A.D. by Jahangir, who, in his *Tuzak-i-Jahangiri* says: "There are numerous temples in Pushkar. One of them was built by Rana Shankar (Sagar), who is one of my chief nobles, at a cost of many lakhs of rupees. In it there is a black stone image, the head of which is like that of a boar and the rest of the body a man's. The Hindus believe that in the beginning, God made man

[1] In the temple of *Atmateshwara Mahadeva*, Prag Jati was left. In *Varahji's* temple a *Bharti Sannyasi*. In Badri Nathji's temple Gyan Nath, and in the temples of Brahmaji and Savatri, *Puri* Sannyasis were left.

in that likeness. I had that image broken and thrown into the lake."

The temple was pulled down by Aurangzeb, and appears to have been rebuilt by Maharaja Jai Singh II. of Jaipur. The inscription on the pedestal of the image shows that the present image was installed in 1727 A.D.[1] Aurangzeb also broke an old temple of Kesho Rai near the *Gau* (Cow) *Ghat* and built a mosque in its place.

The present temple of Brahmaji was rebuilt in S. 1866 (1809 A.D.) by Gokal Chand Parekh, a minister of the Sindhia, at a cost of Rs. 1,30,000. A stone inscription (in Hindi) in the possession of the Mahant of the temple, says that during the time of Raja Sawai Jai Singh (1699-1743 A.D.) a Brahmin lady named Bai Phundi, daughter of Purohit Girdhardas, and mother of Shimbhu Ram of Jaipur, repaired the temple of Brahmaji in Pohkar on *Maha Sud 5th*, S. 1776 (1719 A.D.)

Colonel Broughton, who visited Pushkar on the 1st February 1810, says: "Pushkar is a place highly venerated by the Hindus, as Ajmer is by the Mussalmans. The town is situated on the shores of a romantic Pohkar or lake, from which it takes its name. It is at Pushkar alone that the image of Brahma, at least of any celebrity, is to be seen; his temple is close to the margin of the lake—small, plain and evidently very ancient. The image which is about the size of a man, has four faces and is in a sitting posture, cross-legged. The temple of Varahji, as it now stands, presents only the small remains of the ancient temple which was overthrown by the bigoted zeal of Aurangzeb, and is said

1 The Rajputana Gazetteer (Vol. II, page 69) says that Bakht Singh repaired it; but Bakht Singh came to the throne only in 1751 A.D.

A small Hindi inscription on the lintel of the low door of the *Katera* says that it (the Katera) was built on Thursday, Asar Sud 15th, S. 1842 (1785 A.D.) by Pandit Naru Govind Kulkarni.

to have been 150 feet in height and covered with the finest specimens of Hindu sculpture. The old walls to the height of about 20 feet were left entire, and have been covered in to form the present temple by Raja Jai Singh Sawai of Jaipur."[1]

The temple of Badri Nathji was repaired by the Thakur of Kharwa (Ajmer) about 1800 A.D. The present temple of *Atmateshwara Mahadeva* was built by Goomanji Rao, the Marhatta Subedar of Ajmer (1809-1816 A.D.). The present temple of Savitri was built by the *Purohit* of Maharaja Ajit Singh of Marwar (1687-1724 A.D.).

Of the modern temples, the largest are the temples of *Baiji*, built by the Rani of Maharaja Jagat Singh of Jaipur (1803-1818 A.D.); and Sri Rangji—the most conspicuous temple in Pushkar.[2] The latter belongs to the Ramanuja Vaishnavas, the founder of which sect, Ramanujacharya, was born in 1016 A.D. in Bhutpuri (Madras) and preached in Srirangam near Trichinopoly. The priests of this temple are all Madrasi Brahmins. The followers of this sect, no matter to what caste they may belong, will sit together and take their food in the temple without observing any *Choka* system.

The finest of the modern temples is that of Mahadeva, raised over the remains of the Marhatta General, Jai Appa, who was assassinated in Nagor in 1756 A.D. Of this temple Colonel Broughton says:—

"Of the modern temples the one dedicated to Mahadeva is by far the most remarkable, both for the size and elegance of its structure and nature of its ornaments, of all the temples that Pushkar boasts of. It was built by Anaji Sindhia, the grandfather of the present Maharaja (Daulat Rao). The image and the altar, on which it is placed, are of fine white marble highly

[1] Letters from the Marhatta Camp, page 258.

[2] This temple is said to have been built in 1823 A.D. by Seth Puran Mal of Hyderabad (Deccan).

polished, and executed in a style superior to anything of the kind I have seen in India The idol is *Panj Mukhi* or five-faced, each face crowned with *Jatta* or matted hair of the *uteet*." [1]

Of the numerous ghats surrounding the lake, the best known are the Gau Ghat, the Varah Ghat, and the Brahma Ghat. The Gwalior Ghat, the Chandra and Indra Ghats, the Jodhpur and the Kotah Ghats are of modern date, and, with the exception of the Gau Ghat, are the finest on the lake.

The Raj Ghat, built by the celebrated Raja Mân of Jaipur, is now completely destroyed. Attached to it is the *Mân Mandir*, a square cloistered building of brick and mortar, ruined and tenantless save for the bats which alone inhabit it. This memorial of the greatest man in Akbar's court —to whom, says Colonel Tod, "Akbar was indebted for half his triumphs," [2]—will, it is hoped receive the attentive regard of the Jaipur State, the brightest page of whose history is the record of the exploits of Raja Mân.

Another building in Pushkar which has not received proper attention deserves notice here. It consists of two red stone pavilions built by Emperor Jahangir on the margin of the lake, near the cremation grounds, behind the Jodhpur Ghat. The pavilions are identical in construction, and were built in H. 1024 (1615 A.D.). The following inscription appears

[1] Letters from the Marhatta Camp, page 259. Colonel Broughton further says: "Besides the temples which I have described, the banks of the lake are covered with a number of smaller ones, Pavilions, Choultrees, &c., built by the neighbouring Rajas at various periods. Many of these buildings are at present nearly, and some of them altogether immersed in the water, the springs of the lake having risen within the last six weeks to a height beyond any that is on record. Some of the streets of the town are inundated, and the domes of the buildings upon the shores, with the trees about them, appear above the surface of the water at some distance in the lake."

[2] Tod's Rajasthan, Vol. I, page 336. "Let the eye embrace these extremes of his conquests, Cabul and the Parompamisan of Alexander, and Aracan (a name now well known) on the Indian ocean, the former re-united, the latter subjugated to the Empire by a Rajput Prince and a Rajput army."—Ibid, page 336.

above the door in the western wall of the southern of the two pavilions :—

الله اکبر

شاه نورالدین جهانگیر ابن اکبر بادشاه تا جهان باشد به تخت بادشاهی شاد باد
کرد فتح ملك رانا در دهم سال جلوس هر زمان فتحی ز غیبش با مبارك باد باد
شد بحکمش این همایوں قصر در پهکر تمام قصر جاهش را فراز از آسمان بنیاد باد
سال تاریخش طلب کردم ندا آمد ز غیب پهکر این قصر جهانگیری مدام آباد باد

باهتمام انیراي سنگهدلن ۱۰۲۴

TRANSLATION.—The King Nur-ud-din Jahangir, son of King Akbar: May he remain happy on the throne while the world lasts. (He) conquered the territory of the Rana (of Chitor) in the tenth [1] year of his accession to the throne; May welcome victories come to him from the unknown at all times. By his order this auspicious palace in Pushkar was completed; May the foundation of the palace of his grandeur be as high as the sky. I asked for its chronogram, and a voice came from the unknown; May this palace of Jahangir in Pushkar always remain inhabited.

Under the management of Anirai Singhdalan, H. 1024 (1615 A.D.).

Pushkar, till very recently, was famous for its fruit gardens. The Emperor Jahangir praises the fruit Pushkar yielded in his time. Even so late as 1825 A.D., when Bishop Heber visited it, Pushkar grapes were famous. He says: "Pushkar is renowned for its gardens and vineyards. The grapes are by far the best and largest in India and equal to those of Shiraz" (Persia). [2]

The town of Pushkar is divided into two parts. That in which the temples of Varahji and Sri Rangji are situated is

[1] The tenth year of Jahangir's accession to the throne began with the 10th March, 1615 A.D., *vide* Elliot's History of India, Vol. V, page 341.

[2] Heber's Journal, Vol. II, page 50. The residents of Ajmer prize the raddish grown in Pushkar.

called the *Chhoti Basti*; and the other, the *Baḍi Basti*. The *Chhoti Basti* was originally called Jai Singhpura, as it was founded by Raja Jai Singh II. of Jaipur (1699-1743 A.D.). Ever since the time of Jai Singh, the Brahmins of the two quarters are on unfriendly terms with each other, the reason being that the Brahmins of the *Chhoti Basti* allege that the Brahmins of the *Baḍi Basti* are not true Brahmins, but are *Shakadwipi* Brahmins, *i.e.*, *Mag* (Magii of Persia), and that they have begun to call themselves Pârâsar Brahmins after having been admitted into the fold of Brahminism. [1]

On the eastern slopes of the *Nag Pahar*, on the far side as we stand on the *Gau Ghat of Pushkar*, are situated several holy places of the Hindus. The most important of them are the *Panch kund*, the *Gau kund* and the glen of Agastji. All these places are remarkable for their picturesque scenery. [2]

[1] Colonel Broughton speaking of them says: "They have a curious custom here, similar to one which prevails in some towns in Italy, I believe, in Malta. On the second day after the *Holi*, the inhabitants of the Baḍa Mohalla (Basti) make a regular attack on those of the other quarter, who repel them as well as they can with stones and sticks, but the origin of this annual battle I could not learn."—pp. 260-61.

[2] Colonel Tod says: "There are many beautiful spots about the Serpent Mount, which as it abounds in springs has from the earliest times been the resort of Hindu sages, whose caves and hermitages are yet pointed out, now embellished with gardens and fountains."—Annals and Antiquities of Rajasthan, Vol. I., page 776.

CHAPTER XIV.

HISTORY.

THE early history of Ajmer is more or less shrouded in mystery. It is, however, admitted on all hands that the city was founded by the Chohan King Ajaipal or Ajairaj. As there have been two Chohan Kings of this name, the foundation of the city has been ascribed by some to the earlier Ajairaj, known as Ajaipal Chakwa (the universal potentate), who flourished early in the seventh century, and by others, to Ajaideva, the father of Arnoraj, who reigned about 1108–23 A.D. The great strategical importance[1] of the position of Ajmer, according to Colonel Tod, is "the key of Rajputana," and the impregnable nature of the hill on which the fortress is situated, which, Heber says, could with very little European skill be made a second Gibraltar, could not but have been early recognised by the kings of Sambhar, whose dominions extended far beyond Ajmer towards the west. History tells us that from the twelfth to the nineteenth century, Ajmer has not only been the cynosure of all eyes, but has always adorned the brow of the victor in the race for political supremacy in India. The possession of Ajmer by a Power is the index to its political predominance in Upper India, so much so that the history

[1] Heber's Journal, Vol. II., page 49: This very enviable strategical importance of Ajmer has exposed it to constant attack; and, as it was several times destroyed and several times rebuilt, the names of the rebuilders have been preserved as the founders of Ajmer, just as Bâdâmi in the Deccan, the capital of the Solankees, came to be known as having been founded by Kirtivarma (567-591 A.D.), though as a matter of fact the city had been the capital of his predecessor, Pulakeshi I. Thus, while tradition assigns the foundation of Ajmer to Ajaipal Chakwa, the *Prithviraj Rasa* ascribes its rebuilding to Anaji, and the *Prithviraj Vijai* says that the city was founded by Ajaideva, father of Anaji.

of Ajmer is in one sense the epitome of the history of India, just as, in another sense, India is an epitome of the world.[1]

King Ajaipal was the son of Samant Deva, and the grandson of Vasudeva, who came to Sambhar from Ahichetrapur, ~~near Bareilly.~~ According to the *Vansavali* given at the end of *Pabandh Kosh*, he flourished in S. 608 (551 A.D.). Vasudeva was descended from Chahuman, the founder of the clan, whose date is unknown.

Chahuman belonged to the Solar dynasty of Rajputs. The *Hamir Mahakavya* says that he ruled over the heads of kings as his ancestor, the Sun, ruled over the heads of mountains. The *Prithviraj Vijai*, and the stone inscription of the time of Visaldeva IV. (1153-1163 A.D.), in the Rajputana Museum, Ajmer, describe the Chohans as descendants of the Solar race of kings.

The Hansi inscription of 1167 A.D., as well as the inscription of 1320 A.D. in the Achleshwar temple on Mount Abu, however, describe the Chohans as belonging to the Lunar dynasty. The *Gotracharya* of the Chohans *"Sám Veda Soma Vansa Vatsagotra....."* shows them as belonging to the Lunar race. Whether they belong to the Solar or the Lunar race, they assuredly do not belong to the Agnikula, as they now wrongly claim to do.

King Ajaipal[2] was called *Chakri* from the fact of his conquering the *Chakra* (disposition of troops in battle in the form of a hollow circle) of the enemy. He was perfect in archery, and was a great warrior. In his old age he retired from the world and lived as a religious recluse in the Ajaipal Valley, west

[1] Chambers' Encyclopædia, page 337.

[2] According to the tradition given by Colonel Tod, Ajaipal came from the ancient capital of the race, Macauti Nagri (Gurra Mundila), founded Ajmer, and built the Ajaimeru Doorg (Ajmer Fort).

of the Chashma. He seems to have lived towards the end of the sixth or the beginning of the seventh century A.D. Ajaipal is worshipped in Ajmer under the name *Ajaipal baba*, and the sixth day of Bhadwa *sud* every year is sacred to his name. On that day a fair takes place, and the inhabitants of the city pour out into the beautiful valley where he ended his days, in order to do homage to the memory of the founder of this celebrated city, and to worship at the shrine of the saint, who is believed still to preside over the destinies of Ajmer and protect its citizens from ills, especially the attacks of venomous insects and animals.

Ajaipal was succeeded by his son, Vigraharaj I, after whom came his sons, Chandraraj and Gopendra, also called Govindraj. Govindraj was the first king of Ajmer to fight against the Mussalmans, and is recorded to have defeated a Mussalman army and captured Sultan Beg Varis.

Govind was succeeded by Durlabh Rai, popularly called Doola Rai. His reign marks an epoch in the history of Ajmer, for it was during his time that Ajmer was first attacked by the Mohamedans. Doola Rai was slain, and his only child Lot, then an infant 7 years of age, was killed by an arrow while playing on the battlements. The importance of this event has been deeply impressed on the Chohans, who have deified the youthful heir of Ajmer. The day on which he was killed is sanctified, and his effigy then receives divine honours.[1] This invasion was probably the one undertaken during the time of Junaid, son of Abdul Rahman al Marri, Commander of the Sindhian frontier, under Khalifa Hasham (H. 105-125, 724-743 A.D.). From facts which need not be discussed here it appears that this invasion took place sometime

[1] Tod's Rajasthan, Vol. II, page 445. Lot is said to have been killed on Monday the 12th day of Jaistha (May-June).

between 724 and 726 A.D.[1] Doola Rai also fought with the Gor Rajputs.

Govind was succeeded by his son, Goovak I, who was a famous warrior, and who, owing to his valour about 756 A.D. received the title of *Vir* (hero) in the assembly of Raja Nagavalok. After him came Chandra Raj II and then Goovak II, on whose death Chandan Raj came to the throne. He invaded Tanwaravati (a district near Delhi), and slew its king, Rudrena. Chandan Raj was succeeded by Vakpat Raj, also called Bapp Raj. His reign was prosperous and he greatly extended his dominions, the southern boundary stretching to the Vindhya mountains. King Tantrapal attacked him but sustained a severe defeat. Vakpat Raj had three sons, Sinharaj, Lakshman Raj and Vatsaraj; Sinharaj succeeded him and Lakshman Raj, called Lakhansi, got Nadole and eventually established a separate principality there.

Sinharaj was a great king. The Tomars with the assistance of Raja Lavana attacked his dominions but were defeated and put to flight. He is said to "have kept as many princes in his prison as he did in his house." He was as famous for his hospitality as for his military exploits. Speaking of him, the *Hamir Mahakavya says:* "When the drum announcing his starting on an expedition sounded, the King of Carnatak flattered him, the King of Lat (doab between the Mahi and Narbada rivers) would open his door to him. The Chola King (Madras Presidency) trembled; the King of Gujrat lost his head, and the King of Western Bengal (Anga [2]) lost heart." He repeatedly fought with the Mussalmans. In one encounter he slew a Mussalman general named Hatim [3] and captured his

[1] Miss Duff in her Chronology of India, page 62, gives 724 A.D. as the year of this expedition.

[2] Bengal in old days was divided into two divisions: (*a*) Western Bengal called Anga, (*b*) Eastern Bengal called Banga.

[3] Hamir Mahakavya, sarga I, verse 102.

elephants. On another occasion, he utterly routed a Mohamedan army, under Sultan Hajiuddin, which had penetrated as far as Jethana, about 25 miles from Ajmer. He bore the title of *Sultan Graha* or King Seizer. He "overcame Nasiruddin, from whom he captured twelve hundred horse." Nasiruddin was the title of Subaktagin, who repeatedly invaded India during the fifteen years' reign of his predecessor Alptagin, who died 963 A.D. Sinharaj was alive in 956 A.D., when according to the Harsha stone inscription, the Harsha temple was completed.

Sinharaj was succeeded by his son, Vigraharaj II, who greatly enlarged his kingdom. The kingdom of Ajmer has from the earliest times been known as *Sapâdlaksh* (a lakh and a quarter), evidently from the fact that the territory contained a hundred and twenty-five thousand towns and villages. It included the whole of eastern and southern Rajputana, a great part of Marwar, and extended to beyond Bhatnér on the north. *Sapâdlaksh* became Sawalik in Hindi, by which name the part of Rajputana containing Nagor, Ajmer and Sambhar has long been known.

Vigraharaj invaded Gujrat between 973 and 996 A.D. King Múlraj abandoned his capital and fled to Cutch, but made his submission later on, when Vigraharaj returned to his capital.[1] This was the beginning of the conflict which ended in the overthrow of both by a third power—the Afghans. After Vigraharaj came Durlabh II, who was succeeded first by Govind and then by Vakpat Raj II, after whom came Virya Ram, who was a contemporary of the famous King Bhoj of Malwa (1010-1055 A.D). Virya Ram invaded Malwa, but was defeated and killed by Bhoj.[2] It was

[1] See Forbes' *Ras Mala*, page 38. Bombay Gazetteer, Vol. I, page 159.

[2] Prithviraj Vijai, sarga V.

probably during the time of Virya Ram that Sultan Mahmud Ghaznavi attacked *Garh Beetli* (Ajmer.) He was, however, wounded, and raising the siege he retired to Anhilwara in 1024 A.D.

Virya Ram was succeeded by Chámundraj, who captured Hejamuddin, Lord of the Shaks [1] (Mussalmans). Durlabh Raj III. or Dusal succeeded him and defeated a Mussalman general named Shahabuddin.[2] He invaded Gujrat and slew its king, Karna, sometime between 1063-93 A.D. Durlabh was killed by Rawal Veri Singh of Mewar in a battle at Kowario.

Visaldeva III. succeeded Durlabh Raj and distinguished himself in arms. He defeated and killed Shahabuddin. It must have been this Visaldeva who, according to Ferishta, headed a confederacy of Hindu kings and drove the governors of Modud from Hansi, Thaneshwar, and Nagarkot. As the king of Gujrat did not join this confederacy, Visaldeva invaded Gujrat, defeated the King, and founded Visalpur, which still stands to commemorate the victory. He was succeeded by Prithviraj I., after whom came Ajaideva, who according to the *Prithviraj Vijai*, founded the present town of Ajmer. He conquered and killed Chachik, Sindhul and Yashoraj. He captured the Commander-in-Chief of Malwa named Salhana, brought him to Ajmer and consigned him to a strong fortress. He defeated the Mussalmans with great slaughter. His queen Somaldevi, says the *Prithviraj Vijai*, was very fond of designing new coins. Coins of Ajaideva and Somaldevi are met with in large numbers.

Ajaideva lived about 1108-1123 A.D. He was succeeded by his son, Arnoraj, or Anaji. He built the well-known

[1] Later Hindu writers apply the term Shak indiscriminately to Shaks, Huns and Mussalmans.

[2] Hamir Mahakavya, sarga II, V. 28.

Ana Sagar, on the embankment of which Shah Jahan, five centuries later, built the marble Baradaries. Sidhraj Jai Singh of Gujrat attacked Anaji, but the result appears to have been a drawn battle, as peace was concluded after it, Jai Singh giving his daughter Kanchandevi in marriage to Arnoraj. After the death of Sidhraj Jai Singh, Arnoraj invaded Gujrat, but was unsuccessful in his expedition. The Gujrat king, Kumar Pal, now invaded the Ajmer territory and defeated Arnoraj. Arnoraj married a sister of Kumar Pal named Devaldevi. Arnoraj was a generous, discriminating, and just king. He had three sons, Jugdeva and Vigraharaj by Sudhava of Marwar, and Someshwar by the daughter of Sidhraj Jai Singh.

Arnoraj was murdered by his son Jugdeva sometime between 1150 and 1151 A.D. Jugdeva, however, was driven out by Visaldeva-Vigraharaj, who ascended the throne about 1152 A.D.

His reign is a landmark not only in the history of Ajmer, but also in the history of India He conquered Nadole, Jalor and Pali, invaded and conquered Delhi between 1155-63 A.D., and subjugated the country to the Himalayas, clearing it of the last vestiges of Mussalman rule. The famous Siwalik pillar (Firoz Shah-ki-Lat) inscription, dated S. 1220 (1163 A.D.), stating that he had cleared the country of the Mussalmans and made it again *Arya Bhumi*, and commanding his successors to drive the Mussalmans beyond the Attock, bears witness to his greatness. He was the first Chohan Emperor of India, as his nephew the renowned Prithviraj—son of his younger brother Someshwara—was the last. He had a large army consisting of a thousand elephants, a hundred thousand cavalry and a still larger force of infantry. He was as great a scholar and poet as he was a warrior, and

his drama *Harkeli Natak* is a composition not unworthy of Bhavabhuti. He built the great college at Ajmer, now called the Adhai-din-ka-Jhonpra, and constructed the lake Visalsar, now called Bisla. Visaldeva died about the year 1163 A.D., and was succeeded by his minor son, Amar Gangé. Amar Gangé, however, was deposed by Jugdeva's son, Prithviraj II., who ascended the throne. Prithviraj II. is well known for his charities. He defeated King Vastupal, conquered the Mussalmans, and erected a palace in the fort of Hansi, which stood there till the guns of Mons. Perron destroyed it in 1801 A.D., along with the schemes of George Thomas to found a kingdom there.

On the death of Prithviraj in 1169 A.D. Someshwara succeeded him. He was a man of great prowess, and appears to have conquered his enemies. According to the *Prithviraj Vijai*, he was present in Kumar Pal's campaign against the Raja of Konkan, whom Someshwara himself killed in battle. This event took place before he came to the throne. According to the Bijolian inscription, his surname was Pratap Lankeshwara. He married a Kalchari Rajput princess named Karpurdevi of Chhedi désh (country round Jabbulpur), a sister or daughter of Raja Narsinghdeva, who ruled at Tripuri, and had two sons by her, Prithviraj and Hari Raj.

Someshwara died in 1179 A.D. Prithviraj being young, his mother Karpurdevi ruled the Empire for some time, with the assistance of the minister, Kadamb Vam.

Prithviraj reigned for 13 years, from 1179 to 1192 A.D., and was the last Hindu Emperor of India.[1] He was the flower of Rajput chivalry. His whole life was one unbroken chain of chivalrous deeds and glorious exploits, which have won for him eternal fame and a name that will last as long as chivalry itself. Colonel Tod says: "Although the

[1] Annals and Antiquities of Rajasthan, Vol. I, page 445.



EMPEROR PRITHVIRAJ.

Chohans had always ranked high in the list of chivalry, yet the seal of the order was stamped on all who have the name of Chohan since the days of Prithviraj, the model of every Rajput." [1]

He defeated the King of Gujrat, invaded Mahoba and vanquished the king, Parmaldeva, whose generals, Ala and Udil, fought with great valour. He carried away the princess Sanjogta, the daughter of the king, Jai Chandra of Kanauj, from amidst the united heroism and chivalry of Hindustan. The bards made him the general theme of their songs, his personal appearance and actions were sounded at every court in India, and he became the beau ideal of every princess of the time. The Rathors of Kanauj and the Solankees of Gujrat conspired together and invited Sultan Shahabuddin Ghori to invade the dominions of Prithviraj. "Six invasions by Shahabuddin occurred," says Colonel Tod, "ere he succeeded. He had been often defeated and twice taken prisoner by the Hindu sovereign of Delhi who, with a lofty and blind arrogance of the Rajput character, set him at liberty." [2]

Shahabuddin, after his last defeat by Prithviraj at Tirauri in 1191 A.D., was assiduous in raising another army, and in 1192 A.D. he advanced with an army of one hundred and twenty thousand[3] horse, and reinforced by the forces of the Rajas of Jammu and Kanauj[4] took up his position at Thaneshwar. Prithviraj, says Abul Fazal, hurriedly "collected together only a small number of troops, and with these he marched out to attack the Sultan. But the heroes of Hindustan had all perished in the manner described above: besides

[1] Tod's Rajasthan, Vol. I, page 696.

[2] Transactions of the Royal Asiatic Society of Great Britain and Ireland, Vol. I. pages 147-8.

[3] Tabqati Nasiri, by Major Raverty, page 465.

[4] Raverty's Tabqati Nasiri, page 467.

Jaichand, who had been his ally, was now in league with his enemy."[1] Another of his vassals, the Haoli Rao Hamir, turned traitor and joined the Sultan. Prithviraj[2] was defeated and taken prisoner, and was killed in 1192 A.D. Shahabuddin advanced and took Ajmer, but leaving Prithviraj's son on the throne he returned to Ghor.

Prithviraj's younger brother, Hari Raj—called Hemraj by Ferishta and Hiraj by Hasan Nizami, the author of *Tajul Maasir*—drove his nephew from the throne, as he had acknowledged the supremacy of the Mussalmans, and himself became king. He sent his general, Chatar Raj, to invade Delhi, which had been seized by Qutbuddin Aibak. Qutbuddin met and defeated Chatar Raj, who retreated in good order to Ajmer and joined Hari Raj. Qutbuddin followed Chatar Raj to Ajmer. Hari Raj advanced and met him, but was defeated; Qutbuddin took possession of Ajmer and appointed a Mussalman[3] governor of the place in 1195 A.D.

Qutbuddin now set out from Ajmer to conquer Anhilwara, but the Mers combined with the Rajputs, and inflicted a severe defeat on him. He fled wounded, pursued by them to Ajmer, and shut himself in the Ajmer Fort. The Rajputs laid siege to the fortress: re-inforcements, however, arrived after many months from Ghazni, when the siege was raised, and the Rajputs retired.

Ajmer remained in the possession of the kings of Delhi till the end of the fourteenth century A.D. Nothing is

[1] Akbar Nama.

[2] Tod's Rajasthan, Vol. I, page 560.

[3] It is said by Mussalmans that on the death of Qutbuddin in 1209 A.D. the Rajputs attacked Garh Beetli and put the Mussalman garrison to the sword, and that Sayad Husein Khangsawar obtained martyrdom on that occasion. This event, however, is not recorded in any authentic history.



MAHARANA PRATAP.

recorded of the history of Ajmer during these two centuries except an occasional mention of change of governors.

Sometime between 1397 A.D. and 1409 A.D., when the kings of Delhi had become so weak as to find it difficult even to maintain their rule in Delhi and its environs, the Sisodias, under Rao Rin Mal of Marwar, who at the time was managing the affairs of Mewar during the minority of his sister's son, Rana Mokal, attacked Ajmer and took possession of it.[1] Ajmer remained under the Rana till in 1455 A.D. Mahmud Khilji, the Sultan of Mandoo, wrested it from its governor, Gajadhar Rai.[2]

In 1505 A.D. Prince Prithviraj, the son of Rana Rai Mal, attacked Ajmer, slew the governor, Mallukhan, and carried the citadel of *Garh Beetli* (Taragarh) by assault, thus restoring it to Mewar.[3]

In 1533 A.D. Bahadur Shah of Gujrat, during his expedition against Chitor, sent Shamsherul Mulk with a force to reduce the fortress of Ajmer,[4] and appears to have succeeded in doing so; but this acquisition was short-lived, for in less than two years' time, Viramdeva of Merta, a vassal of Marwar, drove out the Gujrat governor and took possession of Ajmer. Ajmer was too much of a prize to be left in the possession of a minor chieftain, and Rao Maldeva of Marwar took possession of it in 1535 A.D., and held it till 1543 A.D., when Sher Shah Sur having defeated Humayun and becoming King of Delhi, invaded Marwar and took possession of Ajmer.

[1] Tod's Rajasthan, Vol. II, page 16.

[2] Ferishta's History of India, Vol. II, page 222.

[3] Tod's Rajasthan, Vol. I, pages 673-4.

[4] Bayley's Gujrat, page 371.

On the decline of the Sur dynasty, one Haji Khan took possession of it in 1556 A.D., but unable to stand against Akbar, retired to Gujrat, and Akbar's general, Kasim Khan Neshapuri, obtained peaceful possession of it that very year. [1]

From 1556 to 1720 A.D., Ajmer remained in the possession of the Moghal Emperors of India. Of these, Akbar took the greatest interest in the welfare of the city, built the city wall, the Khas (Dargah) Bazar and the Magazine. For many years he visited Ajmer once every year. Though Akbar's visits were the most numerous of those of any emperor, one of Jahangir's was the longest, lasting three years less five days (1613 to 1616 A.D.). Shah Jahan contributed most of all towards the beautification of Ajmer, by the erection of the marble Pavilions on the Ana Sagar and the Jama Musjid in the Dargah. Aurangzeb practically got his throne after the battle of Ajmer in 1659 A.D., and nearly lost [2] it in Ajmer, in the rebellion of his son Akbar.

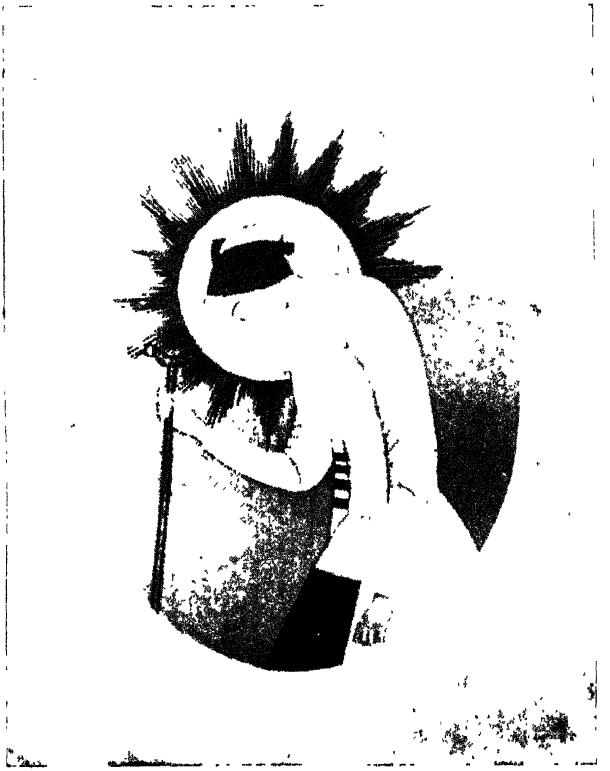
Emperor Akbar made Ajmer the head-quarters for his operations in Rajputana and Gujrat. He made it a Subah, making Jaipur, Jodhpur, Bikaner, Jaisalmer and Sirohi subordinate to it. According to the *Ain-i-Akbari*, the length of the Ajmer Subah was 336 miles, and breadth 300 miles; and it was bounded by Agra, Delhi, Multan and Gujrat. It contained 7 Sircars and 197 Parganahs, with a total revenue of 28,61,37,968 *dams*, or Rs. 71,53,449, out of the total revenue of the empire of Rs. 14,19,09,584. [3] The Subha was to furnish 86,500 cavalry and 347,000 infantry, [4] of which the Ajmer Sircar containing 28 Mahals, was to contribute

1 Elliot's History of India, Vol. VI, page 22.

2 Rajputana Gazetteer, Vol. II, page 17.

3 Chronicles of the Pathan Kings of Delhi, pages 433-34.

4 See Blockman's *Ain-i-Akbari*.



EMPEROR AURANGZEB.

16,000 cavalry and 80,000 infantry. The revenue of the Ajmer Sircar was 6,21,53,890 *dams*, or Rs. 11,65,376.

During the sixth year of Akbar's reign, in 1561 A.D., Akbar came to Ajmer and sent an expedition, under Mirza Sharafuddin Husein, Jagirdar of Ajmer, against Merta, which was held by the celebrated Jai Mal.

In 1563 A.D., Mirza Sharafuddin, who had become Amir-ul Umra, revolted, and leaving Delhi, came to Ajmer and fortified the place. Akbar sent Husein Kuli Beg Khan to remonstrate with him and take him back to court, but to punish him if he did not submit. When Sharafuddin heard of it he left Tarkhan Diwana in Ajmer and went away towards Jalor (Marwar). The imperial forces invested Ajmer, and after two or three days, Tarkhan Diwana capitulated.[1]

In the twelfth year of his reign, Akbar came to Ajmer on 7th Ramzan H. 974 (March 1568 A.D.), and after staying two days, returned to Delhi. In the fourteenth year of his reign he came to Ajmer on foot as a pilgrim to the shrine of Khwaja Muinuddin Chishti, in consequence of the birth of Mirza Salim (Jahangir). From 1570 to 1582 A.D., Akbar visited Ajmer every year; but after that year he never came to this city, though he lived till 1605 A.D.

In 1577 A.D. Akbar sent from Ajmer, Kanwar Man Singh against the celebrated Rana Pratap, who never submitted to Akbar. It was during this campaign that, as the following couplet says, Man Singh nearly lost his life at the hands of the Rana:

बाही राण प्रतापसी बखतर में बरछी।
जाणै झींगर जाल में मुंह काडे मच्छी॥

[1] Elliot's History of India, Vol. V, page 283.

TRANSLATION.—Rana Pratap pierced the armour (of Man Singh) with his spear; it looked as if a fish had thrust its head through the net.

Jahangir, who succeeded Akbar, made Ajmer the base of his operations against Maharana Amar Singh of Mewar, the son of Rana Pratap, and himself resided here for three years (December 1613-1616 A.D.). It was while the Emperor was in Ajmer that he conferred the title of Shah Jahan on his son, Prince Khurrum, and the title of Nur Jahan on his favourite empress, Nur Mahal. Dara Shikoh, the eldest son of Shah Jahan, was born in Ajmer during Jahangir's residence here in December 1615 A.D. Sir Thomas Roe[1] came to Ajmer as Ambassador from King James I. of England to the Court of the Great Moghal, and stayed here for nearly a year to negotiate a treaty granting freedom of trade to the English East India Company. It is well known that though he was received kindly by the emperor, his mission proved a failure.

There was an English factory under Master Edwards at Ajmer (subordinate to that at Surat) when Roe arrived here. Tom Coryat, the "odcombian leg stretcher," had arrived in Ajmer in June 1615 A.D.; and while here, he wrote and published his pamphlet entitled, "Thomas Coryat, traveller for the English wits: Greeting, from the Court of the Great Moghal at Asmere," London 1616 A.D.

On 19th August 1616 A.D., Rev. John Hall, the minister in attendance on Sir Thomas Roe, died—the first European who died in Ajmer.

Shah Jahan succeeded Jahangir on his death on 28th October 1627 A.D. Whenever he came to Ajmer he lived

[1] A full account of the doings of Sir Thomas Roe at Ajmer and the correspondence between the English sovereign and Jahangir will be given in the "History of Ajmer," now under preparation.

in the palaces on the Ana Sagar embankment, where he constructed five marble pavilions and apartments for the harem. During Shah Jahan's time the revenue of the Ajmer Subah, according to the *Shah Jahan Nama*, was 1½ crores of rupees.[1]

In the civil war between the sons of Shah Jahan in consequence of the serious illness and apprehended death of the emperor in 1657 A.D., Aurangzeb, after the battle of Dholpur, advanced to Ajmer to attack Dara Shikoh, who had come to Ajmer from Ahmedabad in response to the invitation of Maharaja Jaswant Singh of Marwar. Raja Jai Singh of Jaipur, however, prevented Jaswant Singh from joining Dara Shikoh at Ajmer. The French traveller, Bernier, was in India at this time, and though he omits to mention that Aurangzeb prompted Jai Singh's action, he says that Jai Singh wrote to Jaswant Singh to say: "I, who am also a Raja, conjure you to spare the blood of Rajputs. Do not buoy yourself with the hope of drawing the other Rajas to your party; for I have means to counteract any such attempt. This is a business which concerns all the Hindus, and you cannot be permitted to kindle a flame that would soon rage throughout the kingdom, and which no effort might be able to extinguish. If, on the other hand you leave Dara to his own resources, Aurangzeb will bury all the past in oblivion; will not reclaim the money you obtained at Khajua (near Allahabad), but will at once nominate you to the government of Gujrat. You can easily appreciate the advantage of ruling a province so contiguous to your own territories: there you will remain in perfect quiet and security."[2]

[1] The *Badshah Nama* gives the revenue as three crores, and says that in revenue Ajmer stood below only Delhi, Agra and Lahore.

[2] Bernier's Travels, page 86.

Dara had at last to depend upon his own forces against the army of Aurangzeb, reinforced by the forces of Jaipur and Jammu. Not deeming it expedient to fight a regular battle, Dara retired into the fortress of Taragarh, which Tartib Khan, Nazim of Ajmer, had evacuated, and threw up lines of defence. He moved his force in the defiles, blocked up the roads with barriers of stone and earth, constructed *morchals* (entrenchments), distributed the bastions to his men and fortified them all with "weapons of war." Dara took up his abode on the elevation commanding the entrance to the pass, and planted his bigger pieces of ordnance there. On his left were Mustafa Khan, Askar Khan, Jan Beg and Firoz Mewati; his right was commanded by Shah Nawaz Khan, Qulecj Khan and Barkandaz Khan and Dara's son, Prince Sipahr Shikoh.

Aurangzeb advanced *via* Ramsar and pitched his tents at Dorai, three miles from Ajmer. The artillery under Saf Shakin Khan was sent forward to take up a position in front of Dara's entrenchments. Raja Jai Singh, in command of the vanguard, took up a position to the right of Aurangzeb. For three days most vigorous attacks were made, but they were all repulsed, and no impression was made on the defence works. On the night of the fourth day, Aurangzeb entrusted the direction of the operations to Jai Singh. Raja Rajrup of Jammu, by a flank movement of his mountaineers, gained the height of the Kokla Hill and planted Aurangzeb's standard on the summit. The fortunes of battle now turned in favour of Aurangzeb; Shah Nawaz Khan was killed and Dara, apprised of the turn events had taken, fled with his harem, his son, and Firoz Mewati, towards Ahmedabad. His generals, however, continued to fight, and some hours passed before Dara's flight became known.[1] It was during

[1] A full account of this battle will be given in the History of Ajmer which will be shortly published.



DURGA DAS THE RATHOR LEADER.

this flight from Ajmer that Bernier met Dara. The French jeweller, Tavernier, who was in India at the time, says:

"As he (Dara) approached Ahmedabad Monsieur Bernier, a French physician who was on his way to Agra to visit the Court of the great Moghal.....was of great assistance to one of the wives of this prince, who was attacked with erysipelas in one leg. Dara Shah having heard that an accomplished European physician was at hand sent immediately for him, and Monsieur Bernier went to his tent, where he saw this lady, examined into her ailment, for which he gave a remedy and quick relief." [1]

Bernier himself thus mentions the incident: "I had now been three days with Dara, whom I met on the road by the strangest chance imaginable; and being destitute of any medical attendant, he compelled me to accompany him in the capacity of physician. During the time that I remained in this prince's retinue, we marched, nearly without intermission, day and night; so insupportable was the heat and so suffocating the dust, that of the three large oxen of Gujrat which drew my carriage, one had died, another was in a dying state, and the third was unable to proceed from fatigue. Dara felt anxious to retain me in service, especially as one of his wives had a bad wound in her leg; yet neither his threats nor entreaties could procure for me a single horse, ox or camel, so destitute of power and influence had he become. I remained behind, therefore, because of the absolute impossibility of continuing the journey." [2]

This battle fought on 11th, 12th and 13th March 1659 A.D. established the authority of Aurangzeb, who henceforth was Emperor of India. Shah Jahan who lived seven years longer was kept a prisoner in the fort of Agra, and was subjected to great privations.

1 Tavernier's Travels, Vol I, page 349.

2 Bernier's Travels, pp. 90-91.

3 The following couplet sent by Shah Jahan to Aurangzeb shows the latter s treatment of his father :—

آفرین باد هندوان هر باب مردہ را دهند دایم آب
اے پسر تو عجب مسلمانی زندہ را باب تر سانی

Translation—Praise is due to the Hindus in every way that they ever give water to the dead: Thou, O son, art a strange Mussalman that deprivest the living (father) of water.
The emperor here alludes to the *tarpan* of the Hindus.

In 1678 A.D., when Aurangzeb was in Ajmer, he was informed by the Marwar Vakil that the two Ranis of Maharaja Jaswant Singh who had died in Peshawar, had given birth to two sons at Lahore. In 1679 A.D. began the Thirty Years' War with Marwar, and news reached the emperor at Delhi that Raj Singh, a Rathor general, had attacked Tahwar Khan, Foujdar of Ajmer. The battle lasted three days; the artillery duel was followed by archery practice, and the Rajputs advanced nearer. In the course of action, however, Raj Singh, was killed by a stray shot, on which the Rajputs retired. On hearing this, Aurangzeb came to Ajmer on 29th Shaban H. 1090 (1679 A.D.) and took up his residence in the palaces of Jahangir (Mahalati-Jahangiri) on the Ana Sagar Lake. After staying for a month, Aurangzeb left for Udaipur, which his army had invaded. Prince Akbar, who had come from Meerut, joined the emperor at Dorai (near Ajmer), and was sent to protect the environs of Chitor. On his return from Udaipur the emperor took up his residence in the Daulat Khana (Magazine).

On the 26th Zi-l-hijj, news reached the king that Prince Akbar had gone over to the Rajputs and was advancing upon Ajmer. This greatly alarmed Aurangzeb. Baharmand Khan was appointed in command of the defence operations, and instructed to erect fortifications round the small army the king had with him, and to guard the passes. The streets of Ajmer near the Magazine were fortified with cannon, and Hafiz Mohamad Amin, Nazim of Ahmedabad, and other officers were warned to remain under arms, ready to protect their several charges. Umdatul-Mulk was appointed to inspect the fortifications, and the vakils of the prince, Shujaat Khan and Badshah Kuli Khan, who were his advisers, were ordered to be imprisoned in *Garh Beetli*, which was placed under the command of Himmat Khan.



MAHARAJA AJIT SINGH OF MARWAR.

Aurangzeb, in his extremity, "had recourse to the same artifice which had raised him to empire, in order to ward off this danger. Akbar was but one day's march distant; his elder sons, Mauzam and Azam, yet far off. Not a moment was to be lost; he penned a letter to his son, which by a spy was dropped in the tent of the Rajput leader, Durga Das. In this he applauded a pretended scheme by which Akbar was to fall upon them when they engaged the emperor..... It succeeded. The Rajputs detached themselves from the prince, who had apparently betrayed them. Tyber Khan (Badshah Kuli Khan) in despair lost his life in an attempt to assassinate the emperor."[1] The emperor who was at Dumaḍa (8 miles from Ajmer on the road to Saradhna) awaiting the result of his stratagem, now returned to Ajmer. Of the confederates of Akbar, some were imprisoned in the Gwalior and Kangra forts; Khwaja Mazhar and Mahram in *Garh Beetli;* and Qazi Khubullah, Mohammed Qayam and Mir Gulam Mohammed, after receiving corporal punishment, were also sent to the Ajmer fortress.

Akbar, knowing the implacable character of his father, sought safety in flight, and asked the Rathors to help him to go to Persia. Durga Das, the great Rathor leader, went with Prince Akbar to the Deccan and there joined the Marhattas,[2] stirred them up against the emperor, and infused new energy into them.

Aurangzeb now made peace with Rana Raj Singh of Mewar and started for the Deccan on 5th Ramzan H. 1092 (1681 A.D). Though he lived for 26 years longer, he never returned to Upper India, dying at Ahmednagar on the 21st February 1707 A.D.

1 Tod's Rajasthan, Vol I, page 386.

2 He remained with them for seven years, constantly fighting against the emperor.

In Aurangzeb's time, according to Father Catrau's list, the revenue of the province of Ajmer was Rs. 2,19,00,002. Bernier says, Ajmer stood only below Agra and Lahore in matters of revenue. The *Mirat-i-Alam* says Ajmer had 235 mahals, with a revenue of 63,68,94,882 *dâms*, [1] or Rs. 1,59,22,372

After Aurangzeb's death, five kings ascended the throne of Delhi in twelve years. Maharaja Ajit Singh of Marwar was all-powerful in Delhi during the reign of King Farrukh Sayar and his successor. He was the Warwick of India; the Sayad brothers (Abdulla and Husein Ali Khan) depended for their position on his support. "He enthroned and dethroned kings;" [2] the saying, "*Ajo Dilli ko badshoh Rajo to Rughnath*" (Ajit Singh is the Badshah of Delhi, Rughnath is Raja of Jodhpur) correctly states the position of affairs.

With Ajit Singh's return to Jodhpur in 1719 A.D., the Sayads fell, and the opposite party came into power. On hearing this, Ajit Singh determined to take Ajmer. "In the face of day he drove the Moslems from Ajmer and made it his own. He slew the king's governor and seized on Taragarh. Once more the bell of prayers was heard in the temple, while the *bang* of the masjid was silent." [3]

In 1721 A.D. Mohammad Shah determined to regain Ajmer. Abhai Singh, the eldest son of Ajit Singh, who was in charge of Ajmer, advanced to meet Mozaffar, but the latter retired into the fort of Amber without risking an encounter. "Abhai Singh exasperated at this display of pusillanimous bravado, determined to punish the king. He attacked Shahjahanpur, sacked Narnol, and levied contributions on Patan (Tuaravati) and Rewari. He gave the villages to the flames,

[1] Elliot's History of India, Vol. III, page 164.
[2] Tod's Rajasthan, Vol II, page 88.
[3] Tod's Rajasthan, Vol. II, page 89.



MAHARAJA AJITAI SINGH OF MARWAR.

and spread conflagration and consternation even to Ali Verdi's Sarai."[1]

Jai Singh of Jaipur had, however, joined the Imperialists, and in July 1721 A.D. Ajmer was invested by Jai Singh, Eradat Khan Bungush, and Hyder Kuli Khan. Abhai Singh had left its defence to Amra Singh. The fortress held out for four months, when peace was concluded and Ajmer was surrendered.

In 1724 A.D. Ajit Singh was assassinated by his second son, Bakht Singh. Abhai Singh succeeded to the throne of Marwar. In 1730 A.D. Sarbaland Khan, the Viceroy of Gujrat, threw off his allegiance to the Moghal at Delhi and proclaimed his independence. No one in Delhi dared go against him, and the king was in sore straits, when Maharaja Abhai Singh offered to reduce Sarbaland to submission. The king at once appointed Abhai Singh, Viceroy of Ajmer and Gujrat. In June 1730 A.D. Abhai Singh came to Ajmer and took possession of the fortress, installed his officers in the town and passed on to Jodhpur. Collecting his forces, he marched to Ahmedabad. Ajmer contributed its quota under Amar Singh.

After conquering Gujrat in 1731 A.D. Abhai Singh appointed his own officers to administer the province and himself returned to Jodhpur. Sometime after this, the Jats of Bharatpur, under Raja Churaman, began to give trouble and attacked Agra. In order to reduce them to order, the Great Moghal appointed Sawai Jai Singh, Governor of Agra. Ajmer was also placed under him.

In 1740 A.D. Abhai Singh and Bakht Singh resolved to invade Jaipur and take Ajmer from Jai Singh. In May

[1] Tod's Rajasthan, Vol. II, page 90.

1740 A.D. the Rajas of Bhinai and Pisangan (Ajmer district) were summoned to join Bakht Singh with their levies at Mérta. Bakht Singh advanced to Ajmer, drove out the governor and took possession of the city.

News of this reached Jai Singh at Agra, and he started for Ajmer with an army of 50,000 men. Advancing rapidly he came up to the village of Oontra, 14 miles north of Ajmer. Bakht Singh, who had only five thousand horsemen with him, sent to Abhai Singh for reinforcements. As, however, no reinforcements arrived, Bakht Singh determined to attack Jai Singh with his small army, and came upon him at Gangwana, about nine miles north-east of Ajmer. The vanguard of Jai Singh's army was commanded by Umed Singh of Shahpura. On the 8th June 1741 A.D. a great battle was fought at Gangwana between the Rathors and the Cutchwahas.

Colonel Tod thus describes the battle: "Soon as the hostile lines approached, Bakhta gave the word, and, in one dense mass his gallant legion charged with lance and sword the deepened lines of Amber, carrying destruction at every pass. He passed through and through this host: but when he pulled up in the rear, only sixty of his band remained round his person. At this moment, the Chief of Gujsinghpura, head of all his vassals, hinted there was a jungle in the rear. 'And what is there in front,' said the intrepid Rathor, 'that we should not try the road we came?' And as he espied the *Pancharanga*, or five-coloured flag, which denoted the head-quarters of Amber, the word was given. The cautious Khoombani advised his prince (Jai Singh) to avoid the charge: with some difficulty he was made to leave the field, and as a salvo to his honour, by a flank movement towards Kundailah north, that it might not be said he turned his back on his foe. As he retreated he exclaimed, 'Seventeen battles have I



MAHARAJA BUKHT SINGH OF MARWAR.

witnessed, but till this day, never one decided by the sword.' Thus, after a life of success, the wisest, or at least the most learned and most powerful prince of Rajwarra incurred the disgrace of leaving the field in the face of a handful of men, strengthening the adage 'that one Rathor equalled ten Cutchwahas'."[1]

Bakht Singh, with the remnants of his army joined his brother, Abhai Singh, at Pushkar. From Pushkar, both brothers marched against Jai Singh, who had moved to Ladpura, a village eight miles east of Ajmer. Jai Singh, feeling unequal to meeting the Rathors a second time in the field, sent Rughnath Bhandari to Abhai Singh and peace was concluded, Jai Singh ceding seven Parganahs, including Parbatsar, Ramsar and Ajmer to the Rathors.

The fortress of Ajmer, however, appears to have remained with Jai Singh; for we find that on the death of Jai Singh, on the 3rd October 1743 A.D., Maharaja Abhai Singh sent from Mérta, Bhandari Surat Ram with Thakur Suraj Mal of Alniawas, and Shive Singh of Rupnagar to take Ajmer. They took Ajmer, slaying the *Fojdar*, Khangrot Binai Singh. Raja Suraj Mal Gor was also driven out of Rajgarh at the same time.

Raja Ishwari Singh, the successor of Sawai Jai Singh, with a view to regain the lost possessions, advanced with an army. Abhai Singh hearing of it, came to Ajmer with Bakht Singh, and was here joined by Bhat Govind Ram with five thousand cavalry from Kotah. Abhai Singh now had with him at Ajmer an army of thirty thousand horse. Ishwari Singh came up to Dhani, a village 16 miles from Ajmer, and a battle was imminent when, through the efforts of Rai Mal of Jaipur and Purohit Jaggu of Jodhpur, peace was concluded.

1 Tod's Rajasthan, Vol. II, page 111.

Abhai Singh died in Ajmer on Monday the 1st July 1749 A.D., and was cremated in Pushkar. Ajmer, however, remained incorporated with Marwar under the Rathors till 1756 A.D.

During the Civil War between Ram Singh, son of Abhai Singh and Bakht Singh, the former called in the aid of the Marhattas to assist him. Jai Appa Sindhia, who was at Ujjain, readily seized this opportunity of getting a footing in Rajputana, and advanced with his force to Nagor. Bakht Singh had in the meanwhile been poisoned by the Rani of Jaipur who was intriguing in favour of Ram Singh. The nobles of Marwar, however, elevated Bakht Singh's son, Bijai Singh, to the throne.

The combined armies of the Sindhia and Jaipur with the followers of Ram Singh came to Ajmer and took possession of it. Of the Istimrardars of Ajmer, Kharwa and Masuda sided with Ram Singh; while Bhinai, Dewalia and Tantoti espoused the cause of Bijai Singh. Two officers were appointed to administer Ajmer, Ram Karan Pancholi on behalf of Ram Singh, and Govind Rao on behalf of the Sindhia. From Ajmer the armies advanced and encamped at Pushkar and sent a summons to Bijai Singh to surrender Marwar. "Battle, battle!" was shouted in reply when the summons was read in the Darbar. The cavalry of Marwar reinforced by the forces of Bikaner and Kishangarh met the enemy near Merta. The Marhattas at the first shock of battle wavered and were going to fall back, when treason began to show its head. Bikaner and Kishangarh left the field. "Sindhia had actually prepared to quit the field," when the false news that Maharaja Bijai Singh had been killed, started by Sardar Singh the expropriated Chief of Rupangarh now with the Marhattas, spread like wildfire among the Rathors, who left the field panic-stricken. Bijai Singh thus left alone, fled to Nagor. After a short time, however, Jai Appa who was besieging that place

was assassinated in front of his tent. Peace was concluded, and Ajmer was ceded in 1756 A.D., as *Moondkati* (price of the murder of Jai Appa), whose remains were brought to Pushkar, where a beautiful *chhatri* and temple now in disrepair stand on his remains.

From 1756 to 1758 A.D. Ajmer remained under the joint possession of the Marhattas and Ram Singh. Of the district Kharva, Masuda and Bhinai were given to Ram Singh; the rest of the district fell to the share of the Marhattas under Jankuji and Dattuji, brothers of Jai Appa. In 1758 A.D. Ram Singh retired to Jaipur, and the Marhatta Subedar Govind Ram, drove out Ramkaran and took exclusive possession of Ajmer. Maharaja Bijai Singh, as Ram Singh's heir, laid claim to Ram Singh's share of the district; Govind Rao accepted the claim and handed over Masuda, Kharwa and Bhinai to Maharaja Bijai Singh, who established his *Thana* at Tantoti. These remained under Marwar till 1791 A.D.

In 1859 A.D. the Marhatta subedar having treated the Istimrardars harshly, the latter imprisoned him in a fort belonging to Gulab Singh, son of Kalyan Singh of Khawâs. Marhatta reinforcements, however, arrived after three months and the Subedar was released.

In 1760 A.D. the Marhattas under Bhau having been defeated at Panipat by Ahmad Shah Durrani, their power and prestige sustained a severe blow, and Maharaj Bijai Singh deeming it a good opportunity to recover Ajmer sent Baloo Jyotshi with a strong force to take possession of it. Govind Rao shut himself up in *Garh Beetli* and fortified the place. Baloo laid siege to it and sat before it for two months, when a Marhatta force arrived from the Deccan, and Baloo raising the siege, retired to Jodhpur.

The city of Ajmer remained in the possession of the Marhattas till 1787 A.D., when the Marwar forces under Bhimraj Singhi, on their return from the victory of Tonga in Jaipur over the Sindhia, captured Ajmer from the Marhatta Subedar, Anwar Beg. Singhi Dhanraj, the younger brother of Bhimraj, was appointed Governor of Ajmer, and he held that office till 1791 A.D.

Madhoji Sindhia having invaded Rajputana and defeated the Rathors at Patan (Shekhawati) on 20th June 1790 A.D., the Marhatta army under Lakwa Dada and De Boigne advanced against Jodhpur. "De Boigne decided to first attempt the capture of Ajmer, which, lying as it did half-way between Jaipur and Jodhpur, was the key of the country. On the 15th of August he reached it and at once completed the investment, but, owing to the impregnable nature of the fort, was unable to take it by a *coup de main*, so he left 2,000 cavalry and a sufficient force of infantry to cover it and marched with the rest of the army towards Jodhpur." [1]

An officer in De Boigne's brigade, in a letter dated "Ajmer Camp, the 1st September 1790," and published in the *Calcutta Chronicle*, says: "Although we have invested this fort for fifteen days very closely, yet we can make no impression upon it; our guns from the very great elevation they are placed at, and the distance make no visible impression, and the narrow paths which lead to the fort are so defended by nature, that a few large stones thrown down must carry everything before them; the noise they make in rolling I can compare to nothing but thunder. Indeed, I am afraid we must turn the blockade into a siege, as they have six months' water and a year's provisions in the fort."

[1] Compton's European Military Adventurers of Hindustan, page 55.

The fortress held out for more than six months, and defied the efforts of the besiegers to take it. Credit for this heroic defence of the fortress is due to Thakur Suraj Mal of Kharwa,[1] who received the thanks of the Maharaja of Jodhpur for his bravery and skill. In the meantime the Jodhpur forces were defeated at Merta, and peace having been concluded, the province of Ajmer was ceded to the Sindhia, who gave it in jagir to Lakwa Dada, the Marhatta Commander-in-Chief. In a letter dated *Fagan Bad 1st* S. 1847 (19th February 1791 A.D.), Raja Bijai Singh wrote to Thakur Suraj Mal of Kharwa to hand over the fort of Ajmer to the "Deccanis."

Singhi Dhanraj, the governor of Ajmer, however, scorned thus tamely to surrender Ajmer, and not willing to disobey the orders of his prince, "swallowed diamond powder." "Tell the Maharaja," said this faithful servant, "thus only could I testify my obedience; and over my dead body alone could a Southron enter Ajmer."[2]

The fort which had successfully stood the long siege was thus surrendered to the Marhattas. General Perron remained in Ajmer to settle the district, which work he carried out with considerable ability.[3] In 1792 A.D. he left Ajmer for the Doab to join the army.

Sivaji Nana, known as Nana Sahib, who was appointed Subedar of Ajmer in 1791 A.D. was held in great respect by the Marhattas. He ruled Ajmer with a strong hand, restored order, turned his attention to the turbulent Mers and established some *thanas* in Merwara.

[1] The Thakur of Kharwa is a first-class Istimrardar in the Ajmer district.

[2] Tod's Rajasthan, Vol. II, page 136.

[3] Compton's European Military Adventurers of Hindustan, page 223.

He garrisoned Shamgarh and imposed fines on the Talukdars who had joined Jodhpur in the late war. He levied three lakhs of rupees from Shahpura, forty-eight thousand from Sawar, and three years' revenue from the others, and demolished their forts. He deprived Bhinai of Ratakot and incorporated it in the Khalsa. In 1797 A.D. his son Bishwapat Rao Bhao imprisoned Udai Bhan, Raja of Bhinai, in Ajmer, owing to non-payment of revenue. The Rajputs of Bhinai, in their turn, imprisoned Ram Bhao, Tahsildar of the place, threw off their allegience and took to plundering the district. The subedar thereupon released Udai Bhan of Bhinai, reduced the revenue payable by the Talukdars and made a permanent settlement with them. The Rajputs of Bhinai also released Ram Bhao.

In 1800 A.D., owing to domestic intrigue, Lakwa Dada the Commander-in-Chief of the Marhatta army of Hindustan, whose *jaidad* (jagir) Ajmer was, was superseded by Ambaji Inglia. Lakwa Dada went into rebellion and Perron was ordered to reduce him to submission. As Perron had been invited to join the marriage festivities of Maharaj Pratap Singh of Jaipur, he determined first to go there and then to go to Ajmer to attack Lakwa. On 14th November 1800 he heard at Bâlâhera that Lakwa had gone away to Malwa. He therefore sent Major Bourguien to capture Ajmer, and himself proceeded to Jaipur.

"Having arrived before the fort (of Ajmer) in December 1800, Major Bourguien endeavoured to storm it on the 8th of the month, but was driven back by the garrison. He then, in expressive oriental phraseology, "sat down" before it and after fruitlessly attempting its reduction by siege, bombarded it with a more powerful metal than iron, and

after five long months, gained possession of the place by bribery on the 8th of May 1801." [1]

Mons. Perron now became subedar of Ajmer, and appointed one Mr. Low to administer the district.

In 1803 A.D. war was declared between the Sindhia and the English Government, and Raja Man Singh of Marwar regarding this as a good opportunity to regain Ajmer, established *thanas* in the district and kept possession of it for three years. The Marhattas, however, got it back in 1806 A.D., and remained in possession till, by virtue of the treaty of 25th June 1818, it was ceded to the British Government. General Ochterlony, entitled Nawab Nasir-ud-daula, Resident at Delhi, and Colonel Nixon came to Ajmer on 29th June 1818, encamped at the foot of the Madar Hill and sent the order (*hukamnama*) of the sindhia to the subedar togive up possession of Ajmer. The subedar, Bapu Sindhia, did not comply with the demand at once and began to prepare for hostilities. Sir David Ochterlony also prepared his force for an action, when Bapu Rao gave in and evacuated the fort, and left with his family for Gwalior. General Ochterlony at once took possession of Ajmer on 28th July 1818 A.D., and established a Cantonment between Bir and Nandla on 20th November 1818 A.D., and named it Nasirabad, after his title of Nasir-ud-daula, conferred on him by the King of Delhi.

From 1818 A.D. the history of Ajmer is the history of its administration. In 1819 A.D. the Mers, who were inveterate robbers, were subdued, and shortly after this the Mewar and Marwar tracts of Merwara were taken over for administration by the British Government and joined to Ajmer. The whole now forms one division, Ajmer-Merwara.

[1] Compton's European Military Adventurers of Hindustan, page 246.

Chronology of Rulers of Ajmer.

		A.D.	A.D.	Years.
Chohans of Ajmer	from about	700 to	1192	... 492
Sultan of Ghor	„	1192 to	1193	... 1
Chohans of Ajmer	„	1194 to	1195	... 1
Pathans Sultans of Delhi	„	1195 to about	1400	... 205
Sisodias of Mewar	„	1400 to	1455	... 55
Sultans of Mandoo	„	1455 to	1505	... 50
Sisodias of Mewar	„	1505 to	1533	... 28
Sultan of Gujrat	„	1534 to	1535	... 1
Rathors of Marwar	„	1535 to	1556	... 20
Moghal Emperors	„	1556 to	1719	... 165
Rathors of Marwar	„	1719 to	1721	... 3
Moghal Kings of Delhi	„	1722 to	1743	... 21
Rathors of Marwar	„	1743 to	1756	... 13
Ram Singh of Marwar and Sindhia of Gwalior	„	1756 to	1758	... 2
Sindhia of Gwalior [1]	„	1758 to	1787	... 29
Rathors of Marwar	„	1787 to	1791	... 4
Sindhia of Gwalior [2]	„	1791 to	1818	... 27
British Government	„	1818.		

[1] Part of the Ajmer district remained under the Rathors till 1791 A.D.

[2] The Rathors remained in possession of a part of the district of Ajmer from 1803 to 1806 A.D.

AJMER:
Historical and Descriptive,

BY

HAR BILAS SARDA, B.A., F.R.S.L.

To be had at the Scottish Mission Industries Press, Ajmer, and from the Author, Madar Gate, Ajmer. Price Rs. 4.

OPINIONS.

"The Pioneer"—

This is a guide-book and the visitor who uses it as such will find it an excellent one: but it is clear that its intent was not commercial and that its writing has been a labour of love with the scholarly author whose father was Librarian of the Government College for many years. Mr. Har Bilas Sarda knows his subject thoroughly, and everyone who knows Ajmer is aware that it is a big one, as the city has been equally prominent in Hindu and Mahomedan History, and to this day is equally attractive to Mahomedans and Hindus. The book is worthy of its subject, being handsomely bound and excellently printed.

"The Times of India"—

Ajmer is one of the old and historical cities of India and well deserved such a carefully-compiled monograph as Mr. Sarda has given us in his handsomely got-up volume. It is expressly meant to be a hand-book and guide for the tourist, and naturally, therefore, the historical part is kept in due subordination to the descriptive, to which the main bulk of the book is devoted. The modern aspect of the city, the visible sign of British rule is well described by Mr. Sarda, and his chapters devoted to it are excellent. But the older and more historical edifices naturally require and are given greater space. The fortress of Taragarh on the hill overlooking the whole of the city is certainly the most notable sight of Ajmer, and Mr. Sarda gives a good account of its history and present state.

"The Morning Post" (Delhi)—

For the book under review, we have nothing but praise It is the work of a scholar in love with his subject, and his research in all the by-ways of Indian history does him great credit. The book is well bound, neatly printed and profusely illustrated, and will prove of immense use to visitors and residents of Ajmer.

"The Civil and Military Gazette" (Lahore)—

It gives all necessary information about the city as it is to-day in a brief but adequate manner. With the history of the place it deals more fully and this part is very interesting. All the principal buildings are well described and photographs of them given. The book awakes in the reader a keen desire to visit this beautiful place.

"The Hindustan Review" (Allahabad)—

We can unreservedly commend it to all lovers of the picturesque in India and to all students of its history. Though intended originally as a guide to that famous city, the work expanded in the hands of the author till it has now grown into a fairly large treatise, giving a full historical sketch of the fortunes of Ajmer, as also a comprehensive topographical account of the city and its many wonderful scenes and sights. It is a work displaying considerable industry, and what is even more appreciable a spirit of research. We have much pleasure in congratulating Mr. Sarda. The book is beautifully got-up and embellished with 29 most excellent illustrations.

"The Leader" (Allahabad)—

We commend the book to all travellers to Ajmer and even to those who may not visit the place. The book is profitable and interesting reading and displays considerable research and industry on the part of Mr. Sarda.

"The Rajput Herald" (London)—

"Ajmer" is a new addition to the literature of historical research in India. The author describes with remarkable skill the historical traditions interminably bound up with Ajmer,

Nothing is wanting in the delightful book to show the great pains the author has taken to trace out everything that is worth reading about Ajmer and its surroundings. To the ardent student of history it is an invaluable and indispensable book, while it serves as useful information to all others. It is picturesquely got up and the numerous illustrations are its special feature.

"The Rajputana Echo" (Ajmer)—

By the magic wand of antiquarian research and by apt quotations from and references to authoritative works, the learned author of "Ajmer: Historical and Descriptive," has raised up a proud and pleasant picture of this city and has invested the dead past of Ajmer with a freshness and sanctity which only those can appreciate who will read passages such as occur at page 33 of the book..... The book is of special interest to the rulers and the people of surrounding Rajput States as it gives them a peep into the long vista of historical filation with Ajmer.....In his descriptions and delineations of facts the author combines in his style the faithful accurancy of the historian with the dignity of the literary Craftsman. He has compressed the vast history of Ajmer into a readable volume and no one can rise from a perusal of it without conceding the literary ability, great original research and impartiality of the author.

While combining mature thought with sound research, the book makes interesting reading and as such we strongly hope the educational authorities in Rajputana will find in the volume a useful book to place in the hands of young men both as a text-book as also as a prize-book of substantial worth.

So far as we are aware the author gives for the first time in English a connected authentic history of the Chouhans.

"The Modern Review" (Calcutta)—

It is a beautiful book on Ajmer. It contains all that an inquisitive traveller may want to know regarding the place, including a concise historical sketch. Even those who may not visit Ajmer will find it profitable and interesting reading. The illustrations are good.

"The Punjabi" (Lahore)—

Mr. Har Bilas Sarda has issued a very beautiful and informing book, "Ajmer; Historical and Descriptive." It is an excellent

guide book of that renowned Capital of Hindu Empire in Upper India. The guide book is very valuable to tourists and it gives a very good account of the places worth seeing round about Ajmer.

"The United India and Native States" (Madras)—

The descriptions of the several ancient buildings are as enchanting as informing. The modern city too as the result of British work is excellently described by the author. In addition to the portraits of the several buildings that are worth visiting the book is embellished with portraits of the Moghul and Rajput rulers who had anything to do with the history of that city. It is a well got up, well written publication deserving the patronage of all Rajputs and tourists.

Dr J. P. Vogel, Ph.D.,
Offg. Director-General of Archæology in India—

I cordially congratulate you on the work achieved, which will be welcome to both residents of and visitors to Ajmer. From a rapid survey of the contents, I see that you have collected much interesting information, and that your book is profusely illustrated.

Dr James Burgess, LLD., C.I.E.,
late Director-General of Archæology in India (England).

The work appears to me to be compiled with much care, and is an interesting account of one of the most famous cities of India.

The illustrations—the photograhic views—are very interesting and instructive.

Dr A. F. R. Hornle, C.I.E., LL.D. (England)—

I write to congratulate you on the production of your book, "Ajmer: Historical and Descriptive." It is roplete with useful and interesting information, and the illustrative plates give a good idea of the fine sights of Ajmer.

Dr. M. Stein, D. Litt., Ph.D., D.Sc., C.I.E., of the Indian Archæological Survey—

I appreciate thoroughly the value of such a monograph on an important and interesting territory, and trust that the care you bestowed upon its preparation will meet with local recognition.

Dr. O. Codrington, Honorary Librarian, Royal Asiatic Society of Great Britain and Ireland—

I have been reading with pleasure your "Ajmer: Historical and Descriptive," and congratulate you on its production.

The Honourable Sir Elliot Colvin, K.C.S.I., C.S.I., Agent Governor-General for Rajputana and Chief-Commissioner, Ajmer-Merwara—

I am very glad that a good description of Ajmer and its history in brief has at last been written.

The Hon'ble Colonel. A. F. Pinhey, C.S.I., C.I.E., Resident, Hyderabad—

Many congratulations on the completion of such a useful and interesting work.

The Hon'ble Mr. M. F. O'Dwyer, C.S.I., I.C.S., Agent Governor-General, Central India—

It is admirable in its contents and excellently got up. The subject is a most interesting one and I think you have done it full justice. I hope the success of this work will encourage you to persevere in the fascinating but neglected study of historical research.

Mr. A. L. P. Tucker, C.I.E., Judicial Commissioner, N.W. Frontier Province—

The town (Ajmer) is one of great interest and beauty, and your book should appeal to a large public in and outside of Rajputana.

Colonel. W. S. Stratton, C.I.E., Commissioner of Ajmer-Merwara—

So far as I can see it promises to be a valuable contribution to our knowledge of the place.

Mr. H. V. Cobb, C.S.I., I.C.S., Resident, Baroda:—

It is a most interesting and valuable book on Ajmer.

Mr. B. J. Glancy, I.C.S.,
Assistant Commissioner, Ajmer—

I am sure the whole community will feel grateful to you for supplying a want which has so long been felt.

Mr. E. H. Kealy, I.C.S., Census Commissioner, Rajputana—

It has been excellently got up and illustrated and it is full of interesting matter. Ajmer has long needed a historian to tell of its past and present glories and I congratulate you heartily on having undertaken the task so thoroughly and successfully.

Captain H. R. N. Pritchard, I. A., Assistant to the Agent Governor-General, Rajputana—

It is a highly interesting account of that historical city. It is a book which was much needed, the publication of which I hope will achieve the success the venture deserves.

Captain J. Hoskyn, 44th Merwara Infantry—

It is an invaluable book to any one who wishes to understand the wonderful historical associations of Ajmer. It is very well got up, the illustrations in particular are exceedingly well reproduced.

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